THE CHURCHMAN.

Vol. X.—No. 35. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 503.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, NOVEMBER 7, 1840. BY JAMES A. SPARKS, 111 NASSAU-ST. } Terms—$3 00 per annum—IN ADVANCE.

POETRY.

For the Churchman.

THE SUMMER IS ENDED.

The harvest is past, the summer is ended, and we are not saved. Jeremiah viii. 20.

Praise to the God of harvest! praise!
Who sent the blessed sunshine days,
The early and the latter rain,
The flower, the fruit, the waving grain.

The vintage songs have echoed round,
The golden sheaves have all been bound,
Which nurtured were by sun and shower,
And garnered is the precious store.

The glory of the summer's gone:
Each gorgeous sunset hue that shone,
Has paled beneath a colder sky,
O'er which the storm's dark shadows fly.

The rose, the queenly rose, is dead,
And all her sister flowers have fled;
Their dream-like sweetness faded fast
When Autumn's blight was o'er them cast.

The breath of their own southern wind
With loving clasp each tendril twined,
And brightened every star-eyed gem
That gleamed in Summer's diadem.

And if at noon their heads were bent,
Eve's breezy balm fresh beauty lent;
And when looked out the eye of day,
Dew-diamonds flashed from every spray.

And where the dark boughs' woven shade
Meet arch for forest Minster made,
Were quirings heard, and rush of wings,
And gushings soft of silvery springs.

And solemn whispering tones were heard,
Leaf answering leaf, by breezes stirred,
Rill calling rill, the very air
Seemed laden with the breath of prayer.

Now all are fled—the leaves are sere,
Sullen and sad the sounds we hear,
Like to a broken spirit's moan,
The glory of the Summer's gone!

And human love has watched its flower,
The holiest in affection's bower,
And fondly thought the flower to keep—
Alas! alas! that love should weep—

O'er rifled blossom early torn
From out the heart where it was worn,
A treasured idol, watched with pride—
Alas! alas! that it has died!

And are we saved?—in every flower
That faded in its sunlit bower,
In every leaf that quivering fell,
There should have been a mighty spell—

To warn our hearts, that we must die,
And cold in earth's dark bosom lie—
Our hold on life as frail and brief
As that of faded falling leaf.

And are we saved? a voice was near,
It fell at midnight on the ear,
It rung in every Sabbath bell,
It spoke in every anthem's swell—

From every Chrisom child 'twas heard,
Vowed to the service of his Lord,
From every altar's feast it rose,
It came at daylight's solemn close—

When lengthened shadows fall around,
And darkness steals with awe profound,
And when went by the sable bier—
And when fast fell the mourner's tear.

"And are we saved?" said the warning voice,
"When called away will our hearts rejoice?"
Oh, pause we and think—we are hastening on—
The harvest is past—the Summer is gone!

J. C.

For the Churchman.

Trust thou in the Lord. Ps. cxv. 9.

O trust in God, when darksome clouds
Are gathering o'er life's weary way,
For not a gloom thy path that shrouds
But by his breath shall melt away.
The transient grief, the rising fear,
The dread of His impending rod,
The bitter thought, the starting tear,
All teach the same, Trust thou in God.

O trust in that eternal love
Which called from heaven a Saviour down,
And for His diadem above
Bestowed on earth a thorny crown;
For he who gave His only Son
To press in death the tomb's damp clod,
For evil deeds that thou hadst done,
Now speaks to thee, trust thou in God.

O trust in God, it was His might
That spake thee from thy mother earth,
And gave a gleam of His own light
To thee, a thing of insect worth.
It is His care that holds thee now,
That still will guard each quivering breath,
When time hath stamped upon the brow
The signet of thy master, death.

And O, when that glad hour is come
That calls thee from thy dwelling here,
To wend unto a brighter home,
Which never knew a sin or tear:
Then as thou wing'st thine upward way,
The way that thy Redeemer trod,
Bright angels hovering o'er shall say,
His home is heaven; his trust was God.

Ion.

For the Churchman.

TO THE MEMORY OF

JOHN CHARLES ONDERDONK.

From thine earthly, guileless dream—
Angels' whisperings, we deem,
Wakened thee—from dewy sleep—
Evermore thy watch to keep.
Spotless wings are hovering near,
Gushing heart and scalding tear,
Drooping o'er mortality—
Whisperings they seem of thee—
Lingerer on fleeting breath!—
"Whom *God* loves he chasteneth."
Little friend—thou cherished one!—
Hard the word—"Thy will be done!"
Memory weaves too fond a spell—
Life—Love—Hope—to say, *Farewell!*

October, 1840. C. M. K.

From the Episcopal Magazine and Church of England Warder.

THE GREEK CHURCH IN RUSSIA.

It was towards the close of the tenth century that Christianity and its attendant civilization began to appear in Russia. The Grand Princess Olga visited Constantinople in the year 955, and was there honorably entertained by Constantine VI., the reigning Greek Emperor. While at his court she was instructed in the doctrines of Christianity, and by her own desire was baptized by the name Helena. On her return she exerted all her influence to introduce Christianity into Russia; but, for fourteen years her efforts were ineffectual, owing to the strong attachment of her son, the Grand Prince Svetoslaff, to the worship of the national "vanities." Her conduct and conversation won the attention and respect of her grandson, Vladimir, who embraced the Christian faith after her death, and was baptized and publicly professed it in the year 988. This prince was instrumental in introducing Christianity among his subjects, who have ever since professed the Catholic and Apostolic faith of the Eastern or Greek Church, and adopted all its rites and ceremonies. The Russian Church has ever since steadily opposed the attempted encroachments of the Roman pontiffs, and to this day remains steadfast in the faith of their ancestors, and may be called a *Protestant Church*. After the profession of the Christian faith, the Russian princes began to have more intimate connections with other Christian sovereigns, and invited learned foreigners to settle in their dominions. Of these, the greater number were Greeks from Constantinople, who established schools, and zealously assisted in the propagation of the Christian faith.

Two learned Greeks, Cyril and Methodius, translated the Holy Scriptures into Sclavonian. The New Testament is almost a verbal translation from the Greek, and the Old is from the Septuagint. The first edition was printed at Prague, in 1519, and the second at Ostorg, in 1581, and which is said to have been corrected in many passages from an ancient MS. written in the time of the Grand Prince Vladimir, who may be denominated the Constantine of the Russian Church. There are still copies of the Sclavonian New Testament in the library of the Holy Synod, in Moscow, which were written in the eleventh and twelfth centuries, and which happily escaped the fire of the French invasion in 1812, and were seen by Mr. Pinkerton in the year following.

On the first introduction of Christianity, the patriarch of Constantinople ordained and sent the metropolitans of the Russian Church, who as Christianity advanced ordained other bishops. In general, the metropolitan of all Russia went with the concurrence of the prince to Constantinople for consecration; but there are frequent instances of the patriarch having been consecrated by the Russian bishops. The custom of going to Constantinople continued till the capture of that city by the Turks in 1453, when a final stop was put to the intercourse which had so long subsisted between the Greek patriarchs and the Church in Russia. In 1588 the Czar, Theodore Ioanovitch, appointed a patriarch for the whole empire, and who was recognized by the four eastern patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria.—Jeremias, patriarch of Constantinople, accordingly came into Russia, and constituted Job, the metropolitan of Moscow, patriarch of all Russia, and consigned to him equal powers with the other eastern patriarchs. The apostolic succession therefore of the Russian Church is derived from the Greek or Eastern Church founded by St. Paul.

At the accession of Peter the Great, the power of the patriarch was almost equal to his own. He sat next to the emperor, and had the chief voice in the civil and religious affairs of the nation; and neither could war be undertaken nor peace concluded without his sanction and blessing. From the extent of his privileges and the power which he possessed over the clergy and people, he often capriciously opposed the views of the emperor and nobles in important affairs. In consequence, Peter the Great abolished the patriarchal office on the death of Adrian in 1700, and appointed an exarch, who could do nothing without the consent of the other bishops, and finally had to refer all affairs of moment to the emperor himself. In 1721 Peter abolished the exarchy, and in its place instituted the *Holy Legislative Synod*, and furnished it with instructions for the government of spiritual affairs under his own immediate cognizance. This council at first consisted of twelve bishops; but the number is now indefinite, and their choice and appointment entirely depend on the will of the sovereign. The head of this synod is a layman, who is denominated the *Ober Procurator*, and is generally a nobleman of eminent talents and virtue, and who represents the Sovereign with an interim negative on all its resolutions till laid before the emperor.

The whole government and spiritual concerns of the Church are vested in the Holy Synod, which, in point of dignity, is on a level with the Legislative Senate, or chief civil court of the empire, and to which all the courts of justice are subordinate. Both these supreme courts sit in St. Petersburgh, of whom the emperor is the "supreme head in earth;" and they are accountable to him alone for their decisions. Subordinate to the Synod are—a division of this court in the city of Moscow—the censor of religious publications—the consistory of every diocese—the lesser courts of spiritual judicature, called *cantoirs*—the clerical schools—and the monasteries and nunneries. Appeals lie from the cantoirs to the consistory, thence to the bishop, and from him to the Holy Synod, which is a court of last resort. "From the intercourse," says Mr. Pinkerton, "which I have had with the higher ranks of the Russian clergy in different parts of the empire, I cannot express my sentiments of their character in more appropriate terms than those which Dr. King employed forty years before me, that 'the superior clergy of Russia are men whose candor, modesty, and truly primitive simplicity of manners, would have illustrated the first ages of Christianity.'"

The clergy in Russia are divided into regular or the monkish fraternity, and the secular or parochial clergy. The episcopal order is divided into metropolitans, archbishops, and bishops, and who are indiscriminately styled *archirés*. Before the reign of Peter the bishops were absolute in their own dioceses. At consecration they took an oath in general terms to walk according to Holy Scripture, and in the spirit of their office following the councils of the fathers; but Peter, in 1716, found it necessary to make their oath more stringent and specific. Promotion to the episcopate depends entirely on the emperor's will, who follows an excellent plan, and which was adopted in Scotland by James I. On the death of a bishop the Holy Legislative Synod presents two or three candidates from among the chiefs of monasteries, one of whom he selects, and orders him to be consecrated. Mr. Leslie, in his Case of the Regale, says, "King James I. used this method in Scotland, that when any bishop died the archbishop convened his fellow bishops, and they gave in to the king the names of three persons whom they judged most fit, out of whom the king chose one into the vacant see. But his son King Charles I. did not observe this, but resumed the regale in its full extent, and kept the election solely in himself; which the bishop (of Dunkeld) takes notice of as one great cause that brought on his troubles; and the confusion first began in that kingdom. He came young to the crown, and was not proof against flatterers who would aggrandize his prerogative; besides that, this point was not so fully considered in those times, *Erastianism having run down like a torrent from the Reformation;* and there were but few who could recover themselves to reflect impartially against the prejudice of education and *popularity*. The *regale* being then made, though very unjustly, the characteristic against popery and fanaticism; that being supposed the only barrier against both; not imagining in their honeymoon that ever they should have a king in either of these interests, or that their cannon would be turned upon themselves." We should like very much to see this plan, or something like it, adopted in England and Ireland. If the crown will not part entirely with the regale, let it present three candidates to the dean and chapter of a vacant bishopric, one of whom they must be bound to elect. This would give the Church some freedom, and make the *congé d'elire* less a mockery than it is at present, and at the same time preserve to the crown its long usurped rights. It would, besides, make clergymen who aspire to the episcopal office look more to their theological acquirements than to their political connexions, when they had to undergo the ordeal of a real election and an examination of their fitness, by their brethren. We fear, however, that we shall sigh after such a consummation in vain, *power* being one of those highly prized attributes with which the possessor, whether justly or otherwise acquired, can never be persuaded to part.

The next in order of dignity among the clergy after the archirés or bishops, are the *black* clergy, or, as they are called in Russia, *Tschornoe Duhovensto*, to which class belong the *Archimandrites*, or chiefs of monasteries, from amongst whom the bishops are always chosen; *Hegamins*, or chiefs of the smaller convents; *Jeromonachs*, or monks who are priests; and *Jerodiacons*, or monks who are deacons, both of whom perform divine service in the monasteries; and last of all, the monks. According to the discipline of the Greek Church, the black or monkish clergy are obliged to lead rigid and recluse lives; are prohibited from eating animal food; and are not permitted to marry *after* entering into this order. They compose the regular clergy, and consider themselves superior to the secular or parochial priests both in rank and learning, for the whole powers and dignities of the Russian Church are exclusively vested in them.

The secular priests are called *Beloe Duhovenstuo*, or the *white* clergy, and consist of *protoirès*, or, as they were formerly called, *protopopes*, priests and deacons, together with readers and sacristans. According to a statement published in 1805 by the Holy Synod, the number of the secular clergy, including readers and sacristans, amounted to 98,726. The secular clergy must all be married before they can be ordained; but are restricted from marrying widows, and are not allowed to marry a second time. When they become widowers they are permitted to enter into the order of the black clergy, and then the road to the highest dignities is open to them. Those who desire to marry a second time must resign their sacred office, and are for ever excluded from the clerical order. An unmarried clergy is unknown in Russia, hence the greater morality and respectability of the clergy of the Greek than of the Popish Church. The duties of the parish priest are peculiarly laborious. He must perform the service of the Church three times a day, and which is of excessive length. The ceremonies attending the administration of baptism, marriage, burial of the dead, and visiting the sick, are so numerous and complicated as altogether to leave him no leisure for study or enjoyment.

In the daily service of the Church in Russia there is no use made of a complete copy of the Bible; but only extracts from the Old and New Testaments. In the monasteries and the parish churches divine service is performed three times every day. The daily service commences on the evening of the preceding day, as among the Jews—"and the *evening* and the morning were the first day"—vespers at sunset, matins between four and five in the morning, and the communion service between nine and ten o'clock. The greater part of their public service consists of the psalms, which are directed to be sung, but are generally read. To shorten the service, which is exceedingly long, the clergy repeat the prayers so quickly and in such a tone as to render them unintelligible; but the gospels and epistles are read slowly and distinctly.

The clergy in Russia have been a distinct caste since the time of Peter the Great, who, in order to reform the irregularities which then existed, ordered all the clergy to be registered, and obliged them to send their sons to the spiritual schools to receive a clerical education, and none are admitted to the office of a secular priest, but the son of a priest. Although in general the character of the Russian clergy is what it ought to be; yet from this absurd and unjust regulation, many thousands of them enter to the sacred office more from compulsion than choice. It is a delightful feature in the Russian Church, and is in fact one of the marks of a *true* Church, that it is entirely *devoid of a persecuting spirit*, and has none of that uncharitable rancor against other churches which is the disgrace and condemnation of the Popish Church. Although they tenaciously adhere to their own doctrines, rites, and ceremonies; yet neither clergy nor laity entertain the uncharitable dogma that there is no salvation out of their own communion. Mr. Pinkerton enumerates thirteen different sects of dissenters from the Church in Russia which enjoy complete toleration, and to whom the national Church gives the general name of *Raskolnicks*, or schismatics; but the separatists call themselves *Starovertsi*, or *Believers of the Old Faith*.

The Russian clergy have the privilege of complete exemption from all civil taxes, and from corporeal punishment, even in cases of capital crimes. By an ukaze of 1801 they are permitted to hold lands; but the greater part of their living is derived from the *freewill offerings* of their parishioners, consequently their revenues are comparatively small. In order to excite diligence in their sacred calling, and to add to their respectability, the Emperor Paul bestowed upon the superior clergy the order of knighthood. In 1797 he appointed golden crosses to be bestowed on the parochial clergy, to be worn suspended from their necks, with mitres and some distinction in dress, to be bestowed on those who in any way distinguished themselves.

We may at another time give a statement of the doctrines of the Russian Church, but we shall conclude this hasty sketch by an extract from the "Summary of Christian Divinity," by Platon, a late metropolitan of Moscow, translated by Mr. Robert Pinkerton, and published in 1814.

"THE PROPERTIES OF THE TRUE CHURCH.

"*This Church is one, holy, catholic, and apostolical.*

"We have shown above, that the Church of Christ was founded at the very beginning of the world; that though it has been in different states, yet that the essence of faith has never been changed in it; and that this same Church, by the appearance of Christ and the preaching of the apostles, has been brought into a state of greater glory and splendor by the union of all nations in it. Consequently from the beginning of the world to the present time, and to the very end of time, the Church has been, and will be, always one and the same. *One*, because there is for ever one faith, one foundation of faith, and one head of the Church, Christ; one way of salvation and one hope for all. Thus it is written to the Ephesians; 'one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith.'

"Hence this Church only cuts off all those who either do not receive the word of God or mix their own improper opinions with it; therefore, the society of such people is not a Church, but an assembly holding heterodox opinions, which is governed by the spirit of division and not by the Spirit of God. Even at the present time, to the offence of Christians, who behold three chief sects or parties in Christianity: Papists, Lutherans, and Calvinists. They are mutually in opposition to one another. Popery, exclusive of its being filled with the most pernicious superstitions, and the edicts of popes, in contradiction to the word of God, blindly holds the tenet in regard to the proceeding of the Holy Ghost, and explains it in opposition to the clear testimony of the Holy Scripture. It has also taken away from the common people the cup in communion, and the reading of the Holy Scriptures. It has further devised some sort of a purgatory fire, has appropriated to itself a power unknown in the Gospel, and undertakes to convert gainsayers by fire and sword.

"The Lutherans and Calvinists dissented not long ago from popery, under Luther and Calvin, whom passion more than any thing else excited to this novelty. They, in avoiding popish superstitions and superfluities, threw away together with them the holy apostolical traditions of the first Churches. Notwithstanding, they hold the same opinion with the Romanists in regard to the procession of the Holy Ghost. But, exclusive of this, they teach what is contrary to Scripture respecting the mystery of the communion and the other mysteries. The Lutherans moreover attach to the body of Christ omnipresence, which is an attribute of God alone, and the Calvinists draw upon men's actions an inevitable kind of predestination. But our Græco-Russian Church proves its genuineness by incontestable evidences; for from the very time of the apostles to the present day it has preserved inviolate the faith preached by them, and the ancient traditions of the first Churches. Greece was converted to the faith by the Apostle Paul himself, and the truth which she received from him she preserved inviolate throughout all the succeeding ages; and if there happened to be sometimes heretical and pernicious doctrines taught, yet they were always condemned in the general and particular councils.

"With this faith, thus preserved in all its purity, it pleased God at last to enlighten Russia. And as in Greece, so in Russia, there never has taken place any change in faith; such for instance as took place amongst the Papists in the time of Luther; yet amongst those who hold to our Church there may exist a certain kind of superstition and abuse; but our Church does not justify such improprieties; she rather mourns over them, reproves and corrects them. And the erroneous opinions of a few, founded on ignorance of the truth, can never in justice be imputed to the whole Church. Hence it is evident that our orthodox Church is not only the true Church, but that it is one and the same from the foundation of the world. From the very foundation of the world, I say, because it agrees with the Greek Church, and the Greek Church never departed from the primitive apostolical Church. Again, the apostolical Church was not different [illegible] the essence of faith from the Old Testament Church; [illegible] the Old Testament Church was founded upon the [illegible] truth which, with steadfast faith, was held both before and after the flood by the holy patriachs, even from the very foundation of the world.—Hence the evangelical orthodox faith of our Church refers for its foundation to the very beginning of the world, and shall remain, as the Holy Ghost hath assured us, to the end of time."

The Greek Church holds seven mysteries, or sacraments; "baptism, the chrism, the eucharist, repentance, ordination, marriage, and the sanctified oil." They do not appear to maintain the tenet of transubstantiation; for they speak of the symbols as signs, and the celebration as a commemoration of the death of Christ. "And," says Archbishop Platon, "I know not, therefore, what answer the superstitious Pope will be able to give at the awful day of judgment, for having, in evident opposition to the words of the Lord, taken away the cup of communion from the common people, and for giving them the communion only in unleavened wafers."

On the subject of baptism, which with the eucharist, he says, are "the two *chief* and *most eminent* mysteries," he says, "Baptism is a mystery in which, by the washing of the body with water, the soul of the believer is washed from its sins by the blood of Christ.

"This mystery was instituted by the Lord himself in the command he gave to his disciples.—Mat. xxviii. 19. And it is administered in the following manner:—1st. The person who comes to be baptized ought to be properly instructed in the faith of the Gospel. 2d. After having been thus instructed, he shall renounce the devil, the world, and himself; for our Saviour saith, 'whosoever will come after me, let him deny himself.' 3d. He shall be immersed in water at the pronouncing of these words by the servant of Christ, 'the servant of God is baptized in the name,' &c.

"These are the visible signs; and the invisible effects, which are only attained by faith, are the following:—

"1st. The person is washed from all his sins by the blood of Christ, that is, our heavenly Father, for the sake and merits of our Mediator, pardoneth the sins of him who is baptized in faith.

"2d. He is received into the divine covenant with God, to devote his future life to his holy service; for this is the signification of being baptized in the name of the Father, and of the Son, and of the Holy Ghost; and through this he receives a right to the inheritance of eternal life.

"3d. He is born again, according to the words of Christ, John, iii. v.: that is, he receives new affections and spiritual powers; namely, in the understanding, an enlightened conception of God, of virtue, and of the real happiness of man; in the heart, the fear and love of God, and a strong conviction of the magnitude of that love wherewith his heavenly Father hath loved him.

"Such are the power and effects of this exalted Christian mystery, which if a man have not received, he has no hope of salvation; not on account of his not having been plunged in water, but because he hath not believed in the name of the only-begotten Son of God; for the words of the Gospel remain unalterable; John, iii. 5. 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.'

"In the baptism of infants, in place of their own faith, that of their parents and sureties serves, and is effectual."

COMMUNICATIONS.

For the Churchman.

DESECRATION OF CHURCH EDIFICES.

Mr. Editor,—I am glad to find that the public mind is awakening in relation to this important subject. It has for too long a time been wrapped in the mantle of ignorance, or indifference, and I rejoice that "Consistency" has sounded the alarm through the columns of "The Churchman," and that the editor of that paper has sent it forth into the world, under the broad seal of his entire approbation. Emboldened by the high stand "The Churchman" has assumed in this matter, I would add my mite towards eradicating an evil, which exists to a great extent among men who call themselves Churchmen, and the inevitable consequence of which, is to destroy the holy and sacred emotions which ought to fill the breast of all, when entering into a church, by connecting that church with associations of secular exhibitions, and almost theatrical performances.

Why, I would ask, Mr. Editor, if it is not intended to keep our churches free from the contaminating influence of things temporal, and to preserve them sacred, and inviolate for Gospel purposes, are they consecrated at all, and for what purpose is the consecration service, set forth in our Prayer Book? Why is the most High God invoked to be present, and to bless the edifice, and what is the meaning of the words "*separating it* (the Church) *henceforth from all unhallowed, ordinary, and common uses, and dedicating it to thy service?*" Is this a mere empty and unmeaning form, a decorating of the victim, before it is offered up in unhallowed sacrifice? and are these words mere idle mockery, uttered like the ancient rites, with great pomp, and ceremony, to work upon the minds of the people, but in reality meaning nothing? No, sir, our Religion appeals to the feelings of men as intelligent beings, and not to the senses, and all her ordinances are intended to be acted upon for the benefit of the human family, although the narrowed vision of men may sometimes regard them as little worth. It is her intention, that the Church should be *separated* from the world, and from "*all ordinary and common uses,*" and be dedicated not only in word, but in deed, to the worship of God, and to His services.

That such a separation of the Church from the world, is highly beneficial in its effects upon the minds of men, our own experience and emotions tell us. What a deep solemnity infuses itself into our every thought, as we enter the portals of some ancient church, and know that although for years, ay, and it may be, too, for ages, it has stood in the midst of the busy mart, or the din of worldly occupation, or in the crowded thoroughfare of fashion's idle and heartless votaries, it has yet been preserved pure, and unharmed by their unhallowed influence; and that while these existed without, God has dwelt within; and that those aisles, and that sacred altar, have never been profaned by the entrance of temporal interests, but have continued true to the worship of the Great Being to which they were dedicated. How is the soul then brought, as it were, into the very presence of the Eternal God, [illegible] those solemn feelings, which awaken [illegible] inspired with [illegible]tion to prayer, and elevate the thoughts above the vanities of this fleeting life. But if these sublime associations connected with the building be denied us, and if we know that the altar around which we kneel in prayer, was but a short time since the footstool of those who came, not to pray, but to exhibit the proficiency they had acquired in worldly learning, and to be applauded, no thoughts of God's enduring presence within the Church, inspire the soul with feelings of solemnity, nor awaken within it the deep influence of prayer.

This evil, then, which destroys the sacred character of God's Temple, and fills it with the money changers, is one of no trifling import, and in correcting which every good man ought to join; and I was rejoiced, sir, to see, that our Bishop, and many of our clergy—(*would that I could say all*)—set their seal of disapprobation upon the late desecration of St. John's Chapel, by absenting themselves from their accustomed seats in the exercises of Columbia College. This is as it should be; and if men would only exert independence enough to mark with their signal disapprobation, every encroachment upon the rights and sacred character of the Church, we might soon anticipate a return to the good old standard of "Catholic sanction."

Ω.

For the Churchman.

No. VII.

I have often asked myself the question, whether those men who speak hard and unkind words of the Liturgy, reflect upon what they are doing. The Liturgy contains, as every Liturgy which has been used in the Catholic Church, much of Scripture in its pure state; and much also incorporated into all its offices and prayers. The Church, in this silent but not less powerful and effectual manner, showing her preference for the word of Truth, by taking every opportunity to introduce it. This being the fact, a rejection of the Liturgy, or hard words uttered against it, and against those who use it, amount to a rejection of the use of Holy Scripture, in prayer and praise, and to aspersions upon it, and upon those who prefer it to their own crude effusions. It is not therefore a question, between the use of a form of prayer or not, but between the use of Holy Scripture in prayer and praise, and our own language. And this question, honestly put and honestly answered, must determine in favor of the Liturgy; because it is deciding for that which is *inspired*, &c.

Let a man set himself calmly to compare the unhappy attempts of most men—who, mistaking ardent feelings and strong expressions for devotion, labor after the "gift of prayer;" who come before the presence of the TRINAL MAJESTY with language such as they would tremble to use to an earthly monarch—with the calm and serious and devout prayer of our LORD, and the supplications of the Liturgy, framed "*after that manner,*" and he must prefer the latter.

To examine a little in detail. Those who speak against the Liturgy, and profess to honor the Holy Scriptures, and to find their faith from them alone, ought, one would think, to have a reverend regard to them, and to take every opportunity of showing them *public respect.* But how stands the case? In most of those congregations who throw aside a Liturgy, you will not hear a chapter of the Scriptures read once in a month on an average. The old Presbyterians do, I believe, read a chapter at every meeting; but in regard to the others, I do not think I have overstated the matter. However, I will put it in the most favorable point of view, and *suppose* that they read a chapter every meeting. They get two chapters every Sunday. Now let us strike the balance. The Liturgy requires *two* chapters, one from the Old Testament, and one from the New, at *every* meeting for public worship; and in addition to this, a part and sometimes the whole of a chapter from the Epistles, and the same from the Gospel, every morning service; and she requires too, that when the Gospel is read, the whole congregation shall RISE, in token of respect for the words of our Lord.

Again; it is the practice of anti-Liturgians to sing four or five verses from the Psalms of David, twice at each meeting. And this is the honor and regard which they are content to pay to the Great King of Israel, the type of our Saviour, the anointed and crowned ancestor of the royal line of the "King of Kings."

The Church *requires* a portion, embracing *several of the Psalms* to be used by the congregation and minister in united worship at *every act of public worship*, in addition to the portion sung in metre. It is easy to see who pays the real honor and regard to inspiration; he who is content with a few verses, whose original glory has been covered up by the base earth of human invention; or he who is not satisfied with this semblance of honor, but fills his whole soul with the word of inspiration, kindling his fervor with strains which almost rival the anthems of the angels.

Now in the neglect of Scripture, and especially of the Psalms, there is room for the charge of *anti-trinitarian tendencies* in sectarianism. Because even in life we transfer a portion of our respect from the Son to the Father; and in showing respect to the Father, we honor the Son. Now by honoring David, in the only way by which we can really do it, namely, by using his writings, and thus thinking of him, and worshipping with him, and feeling his influence, we honor Christ, "the *Son* of David." And if we love Christ, we should naturally love every thing and every person connected with Him.

Besides, David has many direct *prophecies* of Christ and his kingdom, prophecies of Him in His royal and kingly capacity; some very plain, and often quoted in the Gospels and Epistles by Christ and His apostles. These prophecies, in their metrical form, are not generally understood by the people; and it is very rare that they even see or hear them in public worship, as for this purpose, the *devotional* Psalms are used. *What is rarely mentioned is soon forgotten*, and such is the effect of this neglect; for it is a direct neglect of our Lord himself, when one had rather listen to the words of man, in prayer and preaching, than to offer his own devotion, in the language of the Holy Spirit, and directly in praise of Christ; an *unintentional* neglect, yet a *real* one; and hence the *unitarian tendency* of sectarianism, as we see it practically developed—a tendency to take from our Lord his Divinity. We may dethrone a king as effectually by withholding from Him all respect and reverence, as by positive expulsion; except that the latter, though [illegible] seems to be less criminal.

It is not surprising that a [illegible] find difficulties in respect to many things which a Catholic Christian most firmly believes, when he looks upon the New Testament as the precursor of the Church. And it is plain that this one error is the foundation of all the rest. Take the fact as it was, that the *apostolic* ministry *was long in existence* before most of the New Testament Scriptures were written, and all is plain. We can see the need of an apostolic line "to ordain and set in order the things that should be wanting." We can see how the Church could be in full organization, without the written word, and how when that word was written, it should contain upon many points nothing but *hints* and *allusions*, though the very points only hinted at were of vital importance, but so well known as not to need distinct mention. We can see why there should be no command for keeping holy the first day of the week, why there should be no command to baptize infants into "the body of Christ," none to Christians generally to partake of the Lord's Supper, none to read the Scriptures in public, none to use a Liturgy, if such be not the precept of St. Paul to Timothy, (1 Epis. ii. 1,) or of Christ to the apostles, when in giving his prayer he told them to pray "after this manner."

Now reverse it, and suppose the New Testament to have been given to all men, and not as a heritage to a body of men under existing government and laws, and interpreters: we can see how each man should claim it as a peculiar right and privilege to do with the constitution as he pleased; should think that, with it alone, and without connexion with an external body, he should be saved by the exercise of faith; how, as it was given to man, he should hence put it into the hands of every man; and make *it* the preacher of glad tidings, and not an appointed ministry; how, doing away with the idea of a visible body, he should also do away with the sacraments, by which man becomes and lives a Christian, in connexion with a visible body: how he should, in fact, take away the outward and the visible in reference to almost every thing connected with religion. And one can only wonder that he should not, as a natural consequence, throw up all things external in worship, public and private, and become a pure mystic. The principle of the *sectary*—not as a name of reproach, but as an anti-catholic designation—is one which individualizes. The Church socializes. The former gives to each man the making of *his own* creed, from a book which he believes to be designed for each and every man individually. The latter, from its commencement in the Twelve Apostles, being a body, gives to every man one standard of faith, to which he must conform who becomes a member of the body. She is the highest development of the social principle, because from a divine original; and He the Spirit of Unity: She therefore presents man in the highest style of perfection to which he is capable of advancing, a "temple of God." A God of peace, of order, of unity, of Love, of essential Perfection. CAM.

THE CHURCHMAN.

SATURDAY, NOVEMBER 7, 1840.

PROPHECY.—The queries in the annexed communication, are interesting in themselves and in their connexion with several kindred topics belonging to the interpretation of prophecy. As the subject is at present attracting more than usual attention, we shall not be sorry to have further occasions like that presented by "An Observer of the Times," of expressing our own and eliciting the views of maturer minds.

For the Churchman.

THE RESTORATION OF THE SEED OF THE HOUSE OF ISRAEL.

Mr. Churchman,—I would beg leave very respectfully to call your attention to the following passages:

"*I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.*"—Jeremiah, xxiii. 3. 4. And,

"*As a shepherd seeketh out his flock,—so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them on the mountains of Israel:—there shall they lie in a good fold, and in a fat pasture shall they feed, and lie down upon the mountains of Israel, saith the Lord God.*"—And,

"*I will make with them a covenant of peace; and I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.—And I will raise up for them a plant of renown,—and they shall no more be a prey to the heathen; but they shall dwell safely, and none shall make them afraid.*"—Ezek. xxxiv. 12, &c.

And allow me to ask, how can all this, and much more of the same kind to be found throughout the Old Testament writings, be interpreted so as not to signify that the Jews shall hereafter be collected, and flourish together as a highly favored nation, before the Lord?

If we take those promises in their literal and plainest meaning, our expectation will certainly *be*, that when the set time shall have arrived, "*the arm of the Lord*" will again "*awake, as in the ancient days, in the generations of old,*" that He *will* wonderfully gather together the dispersed of Judah from the four corners of the earth, to the utter confusion of every adversary, and *will* plant them once more, with many glorious tokens of His favor, in the good land which He gave originally to their fathers.

I am very anxious that this subject should be fairly taken up in the CHURCHMAN, and considered dispassionately, not, I mean controversially, but with an earnest desire to arrive at the truth; and if, sir, you will thus employ your thoughts, and give your readers the benefit of your research and inquiry, we shall, I am sure, be all profited thereby.

I ask this not so much to know what *certain individuals* thought about the Restoration of the seed of the house of Israel, as what the CHURCH, in her purity, thought of it, and if there be any record of the same that her children and professed adherents may know it, rely upon her authority in a matter so worthy of their Christian sympathy and consideration, and not be led away by every wind of doctrine.

I am, Mr. Churchman,

AN OBSERVER OF THE TIMES.

New-York, Oct. 2d, 1840.

We suppose that it long has been and still is the settled belief of the Church, that the predictions quoted by our correspondent, and the numerous parallel passages in the writings of the Old Testament prophets, have been signally ful- the restoration of the Jews after tivity, and by the in- ned by the Ch- the Babylonish cap- gathering of many of them into Christian Church after the advent of the Messiah. At the first preaching of the apostles, afterwards at the destruction of the temple and city of Jerusalem, and subsequently through the instrumentality of the fathers of the Church, great numbers of the Jews became obedient to the faith of Christ, and were incorporated, together with the Gentiles, into the Christian Church. In this fold the mystical Judah and Israel have dwelt in safety, and will so continue to dwell under the government of the Messiah, who has promised to be with his Church, "always, even unto the end of the world."

But as all things are present to the Divine Mind, the whole formation of the Christian Church, from its commencement to its close, though comprising many ages, may well be supposed to have been exhibited to the prophets, and by them to the Church, in one point of view. The accessions to the Church in one age may be the types of other and larger accessions in future ages, and the whole be represented as parts of one great event. Hence, although the prophecies referred to have been fulfilled to the great and lasting confirmation of our faith, we may believe that the same prophecies are now fulfilling, and will have a yet further fulfilment.

The prediction of Ezekiel, that the Jews shall be brought *unto their own land* is specific, and incapable of the latitude of those prophecies which describe the happiness of the Jews under the Messiah, and after their conversion to the Christian Church. It was, we suppose, completely fulfilled by the restoration of the Jews to their own land after the Babylonish captivity, and the dispersion consequent upon it.

It might be inferred from the language of our correspondent, that the prophetic language could be understood to imply that the Jews were yet to be restored to their native land, and receive, *as a distinct people*, new tokens of the divine approbation. Surely such a sentiment is Jewish, and not Christian.—The greatest blessing which, on Christian principles, we can expect in behalf of the Jews, is their submission to the Messiah whom they have so long rejected, and their consequent incorporation into his Church or spiritual kingdom.

Such a future conversion of the Jews, whether by ordinary or extraordinary means, would be, as we have seen, but a further and continuous completion of prophecies, of the verity of which the existence and catholicity of the Christian Church is, and has been from the commencement of the Christian era to the present time, a perpetual and standing proof. But whether the prophecies authorize us to look for the restoration of the Jews to their native land in connexion with their conversion, is, we suppose, a distinct question from the conversion itself. Their conversion to the Christian faith may be expected without their restoration; but their restoration cannot be expected without their conversion.

Their restoration, however, in connexion with their conversion, is an event which has, to great extent, gained credence with Protestant Christians, in England and America. It can certainly plead respectable authority, under the influence of which it has passed, in the minds of many, into an undisputed opinion. We concur with our correspondent in the wish to be favored with the judgment of those who have turned their attention particularly to the subject; expressing at the same time a doubt, for our own part, whether an investigation of the origin, the history, and the grounds of the opinion, would not prove it to be destitute of such foundation as to entitle it to belief.

Bishop Newton, in his Dissertation on the Prophecies, vol. 1. p. 146, says: "What hath already been accomplished is a sufficient pledge and earnest of what is yet to come; and we have all imaginable reason to believe, since so many of these prophecies are fulfilled, that the remaining prophecies will be fulfilled also; that there will yet be a greater harvest of the nations, and the yet unconverted parts of the earth will be enlightened with the knowledge of the Lord; that the Jews will, in God's good time, be converted to Christianity, and *upon their conversion, be restored to their native city and country;* and especially since the state of affairs is such, that they may return without much difficulty, having no dominion, no settled country or fixed property, to detain them anywhere." We go with the bishop very readily till we come to the clause which we have italicized; but here we are tempted to ask, how have the prophecies respecting the Jews been hitherto fulfilled from the time the apostles began to preach the Gospel? Manifestly by their restoration on repentance and faith to the kingdom of the Messiah, whom they had rejected. If then the past fulfilment is a pledge of the future, what other *restoration* than this have we reason to expect? They have been excluded or rejected from this kingdom, through impenitence and unbelief, and they are restored when these obstacles are removed. Bishop Newton adds: "We have seen the prophecy, Hosea, iii. 4. 5., fulfilled in part, and why should we not believe that it will be fulfiled in the whole? 'The children of Israel shall abide many days without a King, and without a prince and without a sacrifice, and without an image,' or altar, 'and without an ephod,' or priest to wear an ephod, 'and without teraphim,' or divine manifestations.—'Afterwards shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.'

We say nothing of the gloss by which Bishop Newton seeks to turn the prophecy, in the first verse, (the fourth verse of the chapter,) from the idolatrous Israelites, in order to make it suit the state of the descendants of Judah. We propose merely to quote some of the comments which learned men, before the time of Bishop Newton, have given of the last verse. In the view of such commentators, the fourth verse of the chapter is a declaration that GOD will take from the ten tribes who had revolted from him and fallen into idolatry, every form of government and religious worship, in order that they might turn to him alone, acknowledge their misery, and place their happiness in his promised grace. "After these days;" i. e. after they have lived long in idolatry, and have been wearied of its cruelties, after they have been brought to repentance by long and bitter suffering; "they shall return;" not into their own country, all hope of which has been taken from them, but from their wickedness by repentance; or in other words, be converted. "They shall seek the Lord," the true God, whom they served before they fell into superstitions, the Jehovah in opposition to all false gods and idols, the Lord *their* God, whose true and lawful worship they had long intermitted. "And David their King," from whom the Israelites had revolted. Here the prophet alludes to the civil apostacy of the Israelites from the kingdom of David, which was coupled with their apostacy from the true God. God himself had placed David over them, and promised him an eternal kingdom (Psalm 89, v. 47); and the prophet here joins David with God, because the Israelites could in no other way truly and heartily seek God and be restored to the body of his Church, than by uniting with the descendants of Judah, and worshipping, in unity with them, one and the same head. By David is here meant, (as many of the Rabbis acknowledge,) the Messiah, who is promised under the name of David, in passages too numerous to mention.—The prophet here calls him David, to show that he will be born of the family of David, and to remind the people of the eternal kingdom of the M- promised to David. And be it Messiah that Jehovah and D- observed in passing, to be sou- David the King, who are here said -ught and adored with the same worship and devotion, are therefore one and the same God.—That the Messiah is here meant is proved, 1, because divine honor is ascribed to him; 2, because they are said to return to him; for the prophet does not say that they shall return into Judea, but only that they shall return to the Lord; and 3, because mention is made of "the latter days," an expression which manifestly refers to Christ, and to the times of the New Testament. "They shall fear the Lord," and become humble and contrite through faith in Christ. "And his goodness;" the goodness of God in Christ, who with the father is the true God; or Christ himself, through whom we receive the goodness of God. "In the latter days;" in times hereafter to come, for this and nothing more does the Hebrew signify. The prophet shows that their obstinacy is very great and incurable, except by long affliction. These latter days take their beginning from the return of the people, and are to be prolonged to the advent of Christ; for then God more fully accomplished what he here declares. The "last days," are mentioned in the Holy Scriptures, not only in respect of following times, or which other times do not follow, but also in respect of preceding times, or which other times do follow: i. e. later or future times. The time certainly began to be fulfilled while the apostles were alive. Elsewhere the phrase denotes the times of the Messiah; and that it is so to be understood appears from the mention of David, by whom, not even the Jews deny that the Messiah is meant. But because the "latter days," under the Messiah, allows of its several epochs, and the phrase is sometimes taken for the days immediately preceding the end of the world, the question is asked whether this promise can be understood to comprise a reference to the second advent of Christ? So indeed, some think, who explain it of the conversion of the Jews at the end of the world, according to Rom. xi. 25. But that place has respect, chiefly to the Jews who rejected the Messiah, while this prophecy treats of the Israelites, of the remaining tribes scattered among the Gentiles, and as it were, recollected: as is evident from the fact that the promise here made to them, implies that they had been guilty of idolatry, and rejected for it. The thing promised, therefore, is a vocation to Christ, in communion with the Gentiles who were also to be called, and a communication of grace to the true believers from among them to the end of the world.

The above remarks on the passage of the prophet Hosea, are a condensed translation of the comments on the place in Pool's Synopsis. The commentators to whom Pool refers in the margin, and whose words he has used, are Grotius, Calvin, Rivet, Drusius, Menochius, Vatablus, Œcolampadius, Piscator, &c. It may be feared that this is only one of many instances in which the views of Bishop Newton, and others of the same modern school, have tended to fritter away the evidence which *fulfilled* prophecy affords to the truth of the Christian Religion, and to the fact of the Church Universal being the heritage of the Messiah.

PROGRESS OF "EVANGELICAL" DOCTRINE.

A correspondent of the Episcopal Recorder who has distinguished himself under the signature of "Warburton," for the prolixity of his diatribes on the Oxford Tracts, favors the *Christian public* with the following avowal. We quote from the Recorder of the 17th and the 31st October:

"*Dr. Middleton's Free Inquiry.*

"Sept. 20. Having read Dr. Middleton's Free Inquiry, I considered it a learned and masterly performance, but he does not appear to me to have assumed in all respects the most advantageous ground, as a champion of the Christian cause."

"I consider, therefore, the principles maintained by Doctor Middleton, in his Free Inquiry, as not only demonstrable by solid arguments, but a necessary appendage to the motto assumed by Protestants at the time of the reformation, that the Bible and the Bible alone is their religion, and that whatever is not contained in it, is not necessary to salvation, and ought not to be exacted of Christians as a part of their creed."

"Upon the whole, in regard to this treatise of Dr. Middleton, I should say most decidedly that the illustrious author, instead of having justly subjected himself to the charge of scepticism, which bigotry and imbecility have levelled against him, has not only merited those honors and rewards which are due to the great discoverers of truth, either in the physical or moral world, but has also performed an important service to Christianity itself."

Simply as a matter of intelligence, and in order to apprise our readers of the progress of "evangelical principles," we shall offer a few extracts from the "Free Inquiry," of Dr. Middleton.

"From this fact, and many more of the same sort, which might be produced, the reader will observe how rash and presumptuous it is, to form arguments so peremptorily upon the supposed necessity or propriety of a divine interposition, in this or that particular case; and to decide upon the views and motives of the Deity, by the narrow conceptions of human reason. Whereas the whole which the wit of man can possibly discover, either of the ways or will of the Creator, must be acquired by a contrary method; not by imagining vainly within ourselves, what it may be proper or improper for him to do, but by looking abroad and contemplating what he has actually done, and attending seriously to that revelation, which he made of himself from the beginning, and placed continually before our eyes, in the wonderful works and beautiful fabric of the visible world."—*Preface p. xxii. quarto edition.*

"Now from all these considerations taken together, it must, I think, be allowed, that the forged miracles of the fourth, give us just reason to suspect the pretensions of every other age, both before and after it."—*Introductory Discourse, p.* 90.

"I have already observed that many spurious books were forged in the earliest times of the Church, in the names of Christ and his apostles, which passed upon all the fathers as genuine and divine, through several successive ages. Now, as the high authority of the apostolic writings, and the zeal with which they were sought for by all churches, was the motive, without doubt, which excited some of the ablest and most learned of the Christians to take the pains of forging and vending such books, under those false titles, so the great fame and success of the apostolic miracles, would naturally excite some also of the most crafty, when the apostles themselves were dead, to attempt some juggling tricks in imitation of them, and by the pretence of a divine power, to impose upon that *simplicity* and *credulity* which distinguished the character of those early ages."—*Ibid. p.* 92.

"If the miracles, then, of the fourth century, so solemnly attested by the most celebrated and revered fathers of the Church, are to be rejected after all, as fabulous, it must needs give a fatal blow to all the miracles even of the preceding centuries; since there is not a single father, whom I have mentioned in this fourth age, who for zeal and piety may not be compared with the best of the more ancient, and for knowledge and learning be pref- -erred to them all."—*Inquiry, p.* 159.

"If these later fathers, then, biassed by a false zeal or interest, could be tempted to propagate a known lie; or with all their learning and knowledge, could be so weakly credulous as to believe the absurd stories which they themselves attest; there must always be reason to suspect, that the same prejudices would operate even more strongly in the earlier fathers; prompted by the same zeal and the same interests, yet indued with less learning, less judgment, and more credulity."—*Ibid. p.* 160.

"It is objected, that by the character which I have given of the ancient fathers, the authority of the books of the New Testament, which were transmitted to us through their hands, will be rendered *precarious* and *uncertain*.

"To which I answer," &c.

"But I may go a step further, and venture to declare, that if we should allow the objection to be true, it cannot in any manner hurt my argument; for if it be natural and necessary, that the craft and subtlety of witnesses should always detract from the credit of their testimony, who can help it? or on what is the consequence to be charged but on that nature and constitution of things from which it flows?"—*Ibid. pp.* 190, 192.

When Dr. Waterland addressed the author of "Christianity as old as the Creation," in a strain of conscious superiority and indignant rebuke, like that which Bishop Watson has since used towards the author of "The Age of Reason," Conyers Middleton made so far common cause with Tindal as to intercept the blow and attack the vindicator of Scripture. Middleton's letter to Dr. Waterland, on this occasion, proposing another sort of answer to the Deist, is analyzed by Bishop Van Mildert in his "Review of the Life and Writings" of Dr. Waterland, in terms which will give those who are unacquainted with the "Free Inquiry" a just view of the character of its author. The Bishop says:

"After deprecating any disrespectful treatment of deistical writers, and intimating that the most effectual mode of rendering them favorable to Christianity, would be to concede to them the principles on which they reason, and to detract somewhat from the entire perfection of the Scriptures, he proceeds to the discussion of those points in which he conceives the sacred writings to be most vulnerable, and Dr. Waterland's Vindication to have most completely failed. The Mosaic account of the fall he treats as a *mystical fable;* and ridicules, in every variety of contemptuous expression, its *literal* interpretation. The institution of *circumcision* he conceives to rest upon no satisfactory proof of Divine authority; but to have been evidently borrowed by Moses from the Egyptians. In touching upon this topic he recommends 'moderate and qualified sentiments concerning the *Divine origin of the Jewish religion*, and the *Divine inspiration* of its *founder, Moses;* which will otherwise prove a stumbling block to men of understanding.' The account of the confusion at Babel is also given up as unworthy of credit. Having dwelt at considerable length upon these subjects, and protested against the plenary inspiration of the Scriptures, he proceeds to this plan of another answer to Tindal's book. This plan consists almost entirely of arguments grounded upon *hypothetical concessions* to the Deists; in order to convince them that 'should we allow Christianity to be a *mere imposture*, on a level only with all the *other impostures* that have obtained in the world, it would not be difficult to show from the *dictates of reason*, that an attempt to overturn it, as it is now established by *law, derived* from *our ancestors*, confirmed by the belief and practice of *so many ages*, must be *criminal* and *immoral*. Upon this notable plan, the author would undertake to build the only defence of Christianity that men of reason and understanding can approve!—*Review, &c, pp.* 161, 162.

OXFORD TRACTS—CHARITY EXEMPLIFIED.

We venture on our own responsibility, and without an opportunity of requesting the writer's permission, to publish the following extract from a private letter, suppressing only dates and names. The fact that the letter was not intended for the public eye, must be the apology—if any is needed—for a vivacity of style which may seem to some inconsistent with the gravity of the subject.

In addition to the judicious strictures which the writer offers on the Tracts for the Times, we beg to direct attention to the fact, that neither the authors of these productions, nor any of their advocates, have ever thought of holding any doctrine or usage, not explicitly recognized by the Church, *as a term of communion*. To do so would be to create schism. And on the other hand, to refuse communion to any who adopt what may be thought their peculiar views, is to take schismatic ground. The instance of this conduct recorded below, is the first that has come to our knowledge; and to expose it, is the surest way to make it the last.

"The first object of my excursion was to visit an aged relative, who during *thirty years* of exclusion from Church privileges, has never suffered a Sunday to pass without the worship of the Church in her family. I administered the eucharist to her and seven others, it being her first opportunity for more than three years. Among the recipients was Mr. ———, who came twenty miles with his family for that purpose, and the baptism of his child. . . . . . . He has encountered troubles in ——— which I commend to your attention. He was there *persecuted* for his Church principles! I have neither time nor inclination to give the disgusting details; suffice it, that for neglecting to attend irregularly conducted services, in which the text was a passage of Bunyan's Pilgrim's Progress! and for ☞ accepting the theological views of the Oxford Tracts, he was threatened with suspension from the communion, and visited with a series of old-womanish persecutions, even to the extent of disturbing his *domestic peace!* Being a scholar and a thinking man, ——— was not to be converted by these anile arguments, and went to his books—even to a depth in fanaticism—Taylor's puddle of "Ancient Christianity," where his instructors had no idea of following to assist him: but began to cry out "Popery!"—just as old Pickwick's friends bawled "Fire! Fire!" with all their might, when their leader was under the ice. Of course old Rome came up with a bland and maternal countenance, and opened her arms to receive him. It is a mercy that the servants of the Church did not literally beat this son out of her bosom, and cast him on the charities of Rome: his situation was extremely dangerous; for his tastes and sensibilities are of that character to which the exterior of Romanism is naturally seductive,—and there he was offered sympathy in the views which of course grew in his esteem and reverence, because he *suffered* for them. He ascribes his preservation to the Churchman and the Oxford Tracts: under a Providence which, in the midst of difficulties almost distracting to one of his sensitive nature, did not permit the equipoise of his judgment to be disturbed by the misconduct of those whose duty it was to assist and guard it.

Now, my dear sir, what are we coming to, if a *layman* cannot use his Christian liberty in the choice of principles which, to say the least, are not condemned by the Church, without being harassed and persecuted? I am not in all things an admirer or follower of the Oxford men. I think that they have embarrassed their own enterprise. They have not observed a due proportion and perspective, but have drawn little and sometimes doubtful proprieties as large and prominent as great principles. Wasting much of their power in proving the mere lawfulness of things which are at best of but little consequence, they have causelessly alarmed prejudice and obstructed truth. Sometimes, in their positions *collateral* and connected with more important subjects, I stop short of their movements; sometimes, as in their attitude against Romanism, impregnable as it is, I prefer to occupy outposts which they consider unsafe. Their mistakes (as I conceive them) are at once too trivial and too unpalatable to the taste of our age to do much *positive* injury:—but they may cause some to thrust aside the majestic truths with which they are mingled. I believe their general influence will be greatly to strengthen and purify the Church: I honor their power, and revere their piety. There is my creed as respects Oxford—longer than I imagined when it began. But that a pious and devoted layman, whose praise was in the Church—by whose lay-services indeed a flourishing parish was formed and built up—should be threatened with excommunication for accepting the theology of *Pusey* and *Newman*—by a minister who expounded *John Bunyan's* vagaries and visions in his pulpit, instead of his Bible!!!

"What would you expect next? Already, in the same diocese, an application for admission as a *candidate*, backed by the canonical certificates in due form, has been *repelled*, because it appeared that the applicant had declined joining a te-total society, and absented himself from services where the liturgy was dishonored: and if another Bishop had not befriended him in another diocese, his views for the ministry would have been effectually defeated by these folks who huzza for *liberality* and *moderation!* Now after prevention follows punishment: the hand which would refuse to *admit* this new-discovered "erroneous and strange doctrine" *into* the Church, must be prompt to *banish it out*. We must have a care of *ourselves*, my dear sir. Don't you see that the spirit of Titus Oates and John Knox united, has come among us, having great wrath? If we hold out, shan't we be un-Protestanted, and perchance unfrocked? Dear Mr. Churchman, let us eschew Oxford, and fly to Geneva, to Gambier, to Oberlin: let us disown the Fathers, and affiliate ourselves to *John Bunyan*, or *Isaac Taylor*, or *Joe Smith;* let us burn *Andrews*, and *Taylor*, and *Beveridge*, and *Wilson*—they are not *evangelical* enough; let us cast away *Jewell*, hang *Hooker*, turn out *Usher*, revile *Laud*, blacken *Collier*, and hack *Hickes;* let us rebut *Bull*, call *Barrow* an unclean beast, and wash our hands of *Waterland;* let us ken not Ken, disclaim kindred with Cosin, and all other sons of the Church. And let us fraternize affectionately with the whole family of dissent—hug the whole hydra; let us be tolerant of all principles but Church principles; let us make "our moderation known to all men," but Churchmen; let us cast away our "rags of Popery"—the Prayer Book farthest—to the moles and to the bats—and endeavor to purge our vision with the new invented patent-unction which enables folks to

> See lights where wiser men are blind,
> As pigs are said to see the wind.

Then, perchance, we may find favor in the eyes of the ——— conclave, and not be visited with its "brutum fulmen."

COLUMBIA COLLEGE.—The last number (October) of the North American Review, in a notice of the Rev. Mr. Haight's Address before the Philolexian Society of Columbia College, which it speaks of as "chastely and beautifully written," and as "a finely written discussion of the important influence of religion, especially when conjoined with talent and learning,"—pays the following tribute to the college and its sons: "The noble college within whose walls this discourse was delivered, has done much to keep up a high standard of Scholarship, and a correct moral tone in the country; and its Alumni seem disposed to carry out into life the sound principles they have there been taught."

JUBILEE COLLEGE.—The acknowledgment of Mr. Depeyster, which will be found under the head of "Acknowledgments," was accompanied with the following letter, which we commend to the attention of our readers:

"The undersigned trusts that, in this his first acknowledgment, it will not be deemed out of place to state, that the institution in aid of which donations are now solicited, is *already begun;* and that, being based on a landed estate of more than 3000 acres of choice land, well selected both for beauty and salubrity, its future prosperity, under Providence, is secured. The chapel and schoolhouse, 70 by 30 feet, built of stone and lime cement, is already completed, as is also the house of the teacher, who with his family are in it, and the school begun. It is the second great institution of religion and learning which the self-sacrificing, devoted Bishop Chase has founded. The success with which a gracious Providence crowned his exertions in behalf of Kenyon College is well known, as is also the eminent good judgment, sound discretion, and untiring zeal, displayed throughout his whole management of that institution. His late sojourn among us must have satisfied all who saw and heard him, that he carries to the new work the same sound judgment and untiring zeal, and that if the friends of religion and learning will but do their part, Jubilee College will go into immediate and full operation, and by its holy and efficient influence, millions yet unborn will be blessed in time and eternity. In this hope, and relying on the liberality of the Christian public, and especially of Churchmen, the subscriber has cheerfully consented to become the agent of the Bishop, and will thankfully receive and take charge of all subscriptions and donations in aid of this great and interesting cause.

JAMES F. DE PEYSTER.

ST. PAUL'S COLLEGE.

The only remaining want in the administration of this institution is that of a respectable female, to superintend the domestic concerns, and to supply the place of a mother to the boys of the grammar school. It is not the mere matron or housekeeper that is desired, but a Christian lady of energy and activity, understanding the management of a large household, and capable of directing and presiding over such a family as that of the institution in view. The accommodations will be genteel and comfortable, and the compensation liberal.

This notice was designed for an advertisement, but we have placed it in our editorial columns, hoping that it will thus sooner attract the attention of individuals calculated to fill the place.

A widow lady would be preferred.

Any further information respecting the place, can be had, as confidentially as may be desired, of Mrs. Rogers, sister of the Rector of the College, at No. 635 Broadway. We commend this notice to some of the worthy matrons of the Church, who, except from the desire of extending their sphere of usefulness, might not think of entering upon such a situation.

CONFIRMATION.—Bishop Onderdonk's appointments for Confirmation have baen changed by an alteaation of the time for the Church of the Nativity, New York.

The Bishop of this Diocese has received from the Rector and Church Wardens of All Saints' Church, New York, canonical notice of the election of the Rev. Albert D. Traver, Deacon, as Assistant Minister of said Church.

The Bishop of the Diocese intends holding an ordination to-morrow morning, in St. Peter's Church.

RECEIPTS FOR MISSIONARY PURPOSES.

It appears from the Spirit of Missions for November, that the total receipts for Domestic Missions from September 15 to October 15, were $1,794 82.

Ditto for Foreign Missions during the same time, $2,038 53.

SIGNS OF THE TIMES.—We have received, from some unknown hand, a copy of the "Signs of the Times of the Second Coming of Christ," a semi-monthly sheet, published at Boston. The conference under whose direction it is published, thus freely and familiarly give us their views in regard to "that day and that hour, of which no man knoweth, no, not to the angels in heaven, but the Father only." They say, p. 116, "though in some of the less important views of this momentous subject, we are not ourselves agreed, particularly in regard to fixing the year of Christ's second Advent, yet we are unanimously agreed and established, in this all-absorbing point, that the coming of the Lord to judge the world, is now specially "nigh at hand."

MR. HARMON KINGSBURY'S treatise on the "Christian Sabbath," is a work lately published, (Robert Carter, New York, 58 Canal street,) containing a brief history of laws, petitions, remonstrances and reports, and some previously published articles of the same author, relating to the desecration and sanctification of the "Christian Sabbath." The work is valuable as a record of past transactions in regard to the subject of which it treats, and shows a desire to encourage the due observance of the Lord's day.

DR. HARRIS, THE LATE PRESIDENT OF COLUMBIA COLLEGE.

"It is the temper of the age in which we live to idolize mere talent; to set a value altogether too high upon bare intellectual power; and proportionably to depreciate other qualities of the mind and heart." To offer an antidote to an evil, which in these words he has so well pointed out, was the excellent object which the Rev. Mr. Haight proposed to himself in his late Address before the Philolexian Society of Columbia College. To this end he has happily arrayed the names of those who have combined piety and moral worth with the most splendid talents and achievements in the walks of science and in the active pursuits of life; and offered this union of the great and good as the true model for youthful imitation. The tribute which Mr. Haight in the course of his address was naturally led to pay to the Rev. Dr. Harris, the late president of Columbia, together with the letter of Dr. M'Vickar which he has appended in a note, will be gratifying to all our readers, and especially to those who retain a fresh and grateful recollection of that wise and worthy man.

"The life of the late president of this college, affords a striking instance of the great value and high power of moral worth. The testimony once borne by the Saviour of the world to Nathaniel, was with great propriety and beauty applied to him by the friend* who pronounced his funeral sermon: "An Israelite indeed in whom is no guile." Dr. Harris was emphatically a good man. His purity, his integrity, his conscientiousness, his benevolence—I use the word in its highest sense—stood forth so prominently, that the eye of the observer rested upon these, almost to the neglect of his other qualities. He was a scholar, a poet, and a divine; and yet it was not as these tho' he was known, nor is it as these that he is remembered, so much as the man of high moral and Christian principle and purpose; the man of probity, of virtue; over all which was thrown the beauteous mantle of charity. Hence it was that he acquired so great an influence over those brought within his sphere. His pupils could not but love and respect him, and were insensibly led to submit to his guidance. A striking instance in illustration and confirmation of this occurs to my mind. One of the classes, acting under the influence of excited feeling, growing out of some imagined wrong done to certain members of their body, resolved not to attend the lectures of one of the professors; and accordingly, when the hour arrived, left the green, and went to their homes. This event broke in upon the quiet of our college life, and occasioned no little excitement. All were wondering what steps would be taken by the Faculty, and what would be the issue.—The next day when the hour arrived, as the bell struck, the president was seen standing upon the steps, uncovered, his silver locks waving in the breeze, silently and intently looking upon the groups of students as they came out from their several rooms and stood beneath the trees. The refractory class hesitated; but it was only for a moment, and then to a man, if my memory serves me, they turned and went to their duty."†

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* Rev. Dr. M'Vickar.

† After a very interesting conversation with the Rev. Prof. McVickar as to the life and character of Dr. Harris, I addressed him a note, requesting that he would do me the favor to embody what he then said in writing, and allow me to use it as a note to the address. In reply, I received the following letter:

Columbia College, June 12, 1840.

REV. AND DEAR SIR:

In answer to your inquiry, I have little to add to your faithful and well drawn sketch of *my* early friend, and *your* old president, the Rev. Dr. Harris. I knew him however well, and loved him much. For the last eleven years of his *life*, that is, from the date of my official connection with the College in 1817, I was in habits necessarily of close and daily intimacy with him, and saw in him much to awaken admiration, that the world around did not see, in his quiet unobtrusive walk and character.

As a college disciplinarian, he was marked by a singular union of extreme gentleness with firmness, amounting, upon occasion, to high austerity. It was, in short, the discipline of a gentle but wise and watchful father, ever kind to his 'children,' as he at all times reputed and termed the students, but then sometimes stern in his kindness; above all, when any moral obliquity was to be noted in them, or want of sensibility to religious motives or duties. On such occasions, the severity of his rebuke and manner, not assumed, but springing out of the depth of his own awakened feelings, used to inspire awe not only into the heart of the culprit, but I remember well into that too of some of those who sat at the board with him. That a student, for instance, should exhibit want of reverence during the reading of the Scriptures in the chapel, was in his eyes a deep offence to the College and to God, and he struck at it as at the very root of rebellion, contumacy, and neglect of duty; for how, he argued, could one reverence the word of man, who did not reverence the word of God. On this point of founding the duties of the student *directly* on reverence to God, and appealing pointedly to their religious feelings as the ground of their obedience, Dr. Harris was perhaps somewhat peculiar in the principle: there is no doubt, he was very successful in practice. He found it, as it unquestionably is, the firmest rock on which education and its requisite discipline can be built.

Among the hidden talents of one, who, by the world, was far from being reputed a man of talents, I would mention a vein of poetic power, not often, but sometimes beautifully and touchingly exhibited; and in proof of its being a vein of 'true gold,' would add, that it was never brought to light but by the deep workings of genuine feeling; the blow it was, that brought forth the spark of fancy, and most frequently it was in the tones of sorrow.

On more than one occasion have I known him thus suddenly inspired, though but for a moment, to pour forth his agitated feelings in verse, by circumstances that in minds of another temperament would have called them forth in a far different strain. Once or twice, especially, I remember, on occasions when his feelings had been deeply wounded as they sometimes very unintentionally were, amid the sharper contests of opinion that took place in the board of trustees; then have I known him to retire to his room, and find relief in giving words to his complaint in strains alike plaintive and poetic; so deeply pious, so humble minded, and so mournful, as at the time to remind me (in the spirit at least that dictated them) of the solitary plaints of 'the sweet singer of Israel.'

Among the customs that accorded well with this pensive poetic strain, was the habit of passing a meditative half hour soon after day-light every fine morning, in walking around the College green. His venerable figure and musing gait at that solitary hour, as I occasionally saw him from my window under the noble trees that in age were just his cotemporaries, slowly pacing back and forth, formed then on my fancy a striking, and as it has since proved, an abiding picture, as that of an overtasked and gentle mind, seeking in quiet communion with nature, and the author of nature, peace, amid many sources of disquiet, and strength to arm, for its daily task of duty, a spirit not well fitted for the rougher encounters of the world.

Very truly, your friend and brother,

JOHN MCVICKAR.

CONSECRATION.—On Tuesday morning, October 20th, Right Reverend S. A. M'Coskry, D. D., consecrated, under the name of St. Paul's Church, the new Episcopal Church edifice in the village of Jackson, Michigan. The Rev. Messrs. Lyster, Barker, Stout, Powers, and Rev. Charles Fox, the Rector, were present, and took part in the services. The sermon was preached by the Bishop. After the consecration services, four persons were confirmed. Two other candidates for this ordinance were expected, but were prevented by sickness from being present. In the afternoon, services were again held, and the sermon was preached by Rev. C. B. Stout, of Clinton. It is not quite two years since the first Episcopal services were held in this village, and it is only about fifteen months since that the present Rector took charge of the parish. In this period a respectable congregation has been collected; a handsome Gothic church edifice commenced and com-

Imperfect in original

pleted; a lecture room, in the Grecian style of architecture, capable of holding about one hundred persons, erected on the same lot as the church; a good parish library collected; and a schoolhouse likewise has been built on the prison ground, in the centre of a numerous and scattered population connected with the parish, in which a day and Sunday school are held.

The Bampton Lectures for 1840, by Dr. Hawkings, are entitled "Inquiry into the Connected Uses of the Principal Means of attaining Christian Truth." Such an Inquiry, ably conducted, must help to elucidate and settle the principles on which sectarian differences are to be resolved and adjusted. Dr. Hawkings is reputed to be a man of learning and solid judgment.

"The doctrine of Holy Scripture and the Primitive Church on the subject of Religious Celibacy," is the title of a late treatise by Mr. Beaver, in answer to the author of Ancient Christianity. The British Critic refers to it as "a remarkable proof how much the efforts of enemies are tending to advance the cause of Catholic truth."

Among the late republications in England is one entitled "True Catholic and Apostolic Faith," the author of which, Dr. Sales, was a converted Jesuit, and lived in the time of Charles the Second.

A Church Dictionary, to be issued in numbers, and a new series of tracts, called the "Leeds Tracts," have been lately commenced at Leeds, England; to be conducted on Catholic principles.

Bishop Patrick's "Discourses on Prayer," his "Book for Beginners, being a help to Young Communicants," Scanoul's "Divine Service," and Saravia's "Christian Priesthood," are late republications of works which it has been heretofore next to impossible to procure in this country. Bishop Bull's Vindication of the Church of England has been also republished in a separate form.

"Ancient Models," by C. Anderson, Esq, a late English work on Church buildings, is said to be written in an excellent spirit, and to contain much useful information.

Marriage within prohibited degrees.—At the last General Convention a committee, consisting of Bishops H. U. Onderdonk, Moore, and Brownell, was appointed to report at the next General Convention, a canon prohibiting Marriages within certain degrees of consanguinity and affinity. In this report, which will be one of much importance, the case of marrying a deceased wife's sister will be of necessity prominent. We allude to the subject at present, in order to direct attention to the fact that a pamphlet has been published in England, advocating the repeal of the law in that country, which prohibits marriage within the degree of affinity just mentioned. A circular soliciting the repeal has unhappily received many signatures from among the clergy, and the measure is said to receive the countenance and active co-operation of the Archbishop of Dublin, and the Bishop of Landaff. The remarks of the British Critic on the subject, which though brief, are very valuable, and, we think, entirely just, will be given in our next.

TO CORRESPONDENTS.

W. E. S. is received.

OLD NEW YORK JOURNALS.

The undersigned, as secretary of the Convention, begs leave to acknowledge the receipt of the Journals of Convention from the year 1785 to 1794 inclusive, from an unknown source; and again to solicit, in behalf of the diocese, copies of the Journals still needed to complete our series: viz.

From 1795 to 1800, inclusive. (It is supposed that Conventions were held only in '90 and '97.)

1805, (two copies,) 1806, 1808, 1809, 1812, (the Special Convention,) 1826, and 1828.

Benjamin I. Haight,
Nov. 4, 1840. Secretary of Convention.

For the Churchman.

EDUCATION BOARD OF THE DIOCESE OF NEW YORK.

Applications for aid to this Board, Testimonials, &c., and the Reports of Beneficiaries, are hereafter to be addressed to the Rev. Edward Y. Higbee, 159 Chambers street, *Chairman of the Education Committee.* Communications of a *general* nature, either as to the Education or Missionary Board, should be addressed to the Rev. Benjamin I. Haight, 3 Rutgers' Place, *Corresponding Secretary.*

For the information of Applicants, Beneficiaries, and Churchmen generally, the Regulations of the Board as to Beneficiaries, are subjoined. These, *in all cases*, are strictly observed. The appropriations for the present year, commencing October 1st., amounting to near $4000, have been made, in the confident expectation that the Congregations of the Diocese will do their duty, and sustain the Board.—No new appropriations will be made until June of the next year.

REGULATIONS.

1. No beneficiary shall be received under 16 years of age, nor until he has been confirmed and become a communicant of the Protestant Episcopal Church.

2. Every applicant must produce a certificate from a Clergyman, stating that he is personally acquainted with said applicant, and believes him to be of established religious and moral character; and has also such confidence in his good dispositions and temper, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every applicant must produce a certificate from some approved teacher with whom he has studied, stating that his past progress in study has evinced great aptitude for learning, and great industry in application.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of his diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board; and he shall subscribe such pledge accordingly.

5. Every applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources; and the said committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided, the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

6. No beneficiary of this Society shall be allowed to engage in teaching or other employment which may interfere with his undivided attention to study.

7. No married man shall be aided by this Society.

8. Every beneficiary shall report himself to the Education Committee, at least once in six months, giving a satisfactory account of his conduct and progress in study.

9. Applications for aid must be made to the Education Committee, and the required preliminary documents laid before them, in time to be reported on by them, at a meeting of the Board, to be held on the Saturday next preceding the annual meeting of the trustees of the General Theological Seminary; and the Board cannot engage to render assistance during the year commencing October 1st, to any whose cases have not been favorably acted upon at the above-mentioned meeting.

10. Every beneficiary preparing for the Seminary must pursue his studies in some literary institution, or under some instructer, approved of by the Education Committee.

11. No person or body shall have the right of nominating to a benefice, without engaging to furnish at least two thirds of the amount which the Education Committee shall deem proper for the proposed beneficiary.

INTELLIGENCE.

Arrangements having been made to publish the Gambier Observer and Western Church Journal simultaneously at Cincinnati and Louisville, at the close of the present volume in December next, the paper will thenceforth be continued under the name of the Western Episcopal Observer, and printed at the Western Church Press, Cincinnati.

The Rev. Messrs. Jackson, Brooke and Johns are to be associated with the Rev. C. Colton, D. D., as Editors.—*Gambier Observer.*

Court of Queen's Bench, Wednesday, June 24.

THE QUEEN v. THE PRESIDENT AND CHAPTER OF EXETER.

The question in this case was, whether a mandamus should or should not issue, compelling the president and chapter of Exeter to appoint Mr. Grills Dean of Exeter. It appeared that there occurred a vacancy in this dignity in 1838, when the crown named as its nominee Mr. Grills, but the president and chapter, after sundry proceedings, definitely elected Mr. Lowe to the dignity.

The attorney-general, in moving for the mandamus some days since, maintained that the nominee of the crown was the party that ought to have been elected; that the nomination of the crown, in other words, was an indispensable qualification, and that therefore the election of Mr. Lowe was null and void, and that the mandamus for the election of Mr. Grills must issue.

Sir W. Follet, in opposing the mandamus, contended that the right of election was positive in the chapter, and that the crown had not the right claimed for it by the attorney-general.

The court this day gave judgment, and decided that the election of Mr. Lowe was valid. Rule discharged.—*British Magazine.*

We observe that a very curious piece of Anglo-Roman Sculpture has lately arrived at St. John's College, and been placed in the entrance to the new bridge. It is fixed on a pedestal, which has the following inscription:

APOLLINIS ARAM
PROPE COCCIVM IN AGRO LANCASTRIENSI
REPERTAM
TESTAMENTO LEGAVIT
THOMAS DUNHAM, WHITAKER, LL. D.
HUJUS COLLEGII ALUMNUS.

Several other specimens of Roman art have been deposited in the library of the college, bequeathed to the Master and Fellows by the celebrated antiquary, Dr. Whitaker, all of which, we are informed, were dug up, at great expense and labor, from the site of the Temple of Minerva at Ribchester, in Lancashire. Since the Romans deserted Britain, A. D. 410, these interesting relics cannot be less than about one thousand five hundred years old.—*Ib.*

Missionary Notices, (Domestic.)—The Reverend Frederick Freeman has resigned the missionary station at Bangor, Maine, and been appointed to the one at Augusta, the capital of that state.

The Rev. John Ufford is understood to have resigned the missionary station at Maumee city, Ohio.

The Rev. Aaron Humphrey, some time since appointed a missionary in Wisconsin, has been assigned to that newly recognized station at Beloit.

The Rev. Benjamin Eaton has been transferred from the missionary station at Mineral Point, Wisconsin, to that at Green Bay. Mr. Eaton has resigned his appointment as a domestic missionary, to take effect on the first of Dec.

The Rev. J. D. Mead, some time since appointed a missionary within the Rt. Rev. Dr. Kemper's jurisdiction, has been assigned to the station at Boonville, Missouri.

The Rev. T. E. Paine has resigned the missionary station at Princeton, Kentucky, and been appointed to that of Palmyra and Hannibal, Missouri.

The Rev. A. C. Treadway, of Western New York, has been appointed a missionary within the jurisdiction of the Rt. Rev. Dr. Kemper.

The Rev. Luman Foote, of Vermont, and the Rev. G. P. Giddinge, of Kentucky, have been appointed missionaries in Illinois.

The Rev. Timothy Minor, appointed a missionary in Illinois, has been assigned to Ottawa and the vicinity as his station.

The Rev. N. N. Cowgill, a missionary in Kentucky, has been assigned to Breckenridge, Meade, and Hardin counties, which have been recognized as a station instead of Maysville in that state.

The Rev. W. T. Leacock, of Tennessee, has been appointed a missionary in that state, and assigned to the station at Williamsport.

The Rev. A. Bloomer Hart, of New York, has been appointed the missionary to Apalachicola, Florida.

Constantinople.—The Rev. Mr. Southgate and wife reached their station at this city on the 7th of August, where he is associated with the Rev. Dr. Robertson. Both missionaries are industriously pursuing the preparatory investigations necessary before any more active labors can be wisely commenced. These will occupy the first half year or more of the joint mission, within which period Mr. S. will not expect to leave for Mardin. Letters from the Missionaries up to August 25, have been received, and extracts from their journals are promised, from time to time, containing matters of general interest and information pertaining to their mission.—*Spirit of Missions.*

The General Methodist Conference adopted, at a late meeting, the following resolutions, relative to the periodicals under the direction of that body, and the publishers of one of the most important among them, inviting thereto the attention of those concerned, state that it is impossible to conduct their business satisfactorily and efficiently without a faithful discharge of the duties therein enjoined. *Our* readers are in no danger of being subjected to what they might perhaps deem "such hard and arbitrary measure," but the manifestation of a little more interest and activity on their part, would contribute materially to the success and permanent establishment of our paper.

"Resolved, That it be made the duty of every travelling preacher to use his influence to obtain subscribers for our periodicals, published under the direction of the General Conference; attend to the collection of dues for the same, and remit the money to the publishers, according to their directions.

"Resolved, That it be the duty of the preacher in charge of each station and circuit to keep, in a suitable book, a faithful record of all the subscribers to our periodicals in his charge, enter the *date* and *amount* of payments, and leave the book for his successor; and a note of where it is left shall be made on the plan of the circuit."—*Banner of the Cross.*

Consecration.—On Monday, Oct. 19th, Shrewsbury church, Shrewsbury parish, Kent co., Md., was consecrated by the Bishop of the diocese, who preached the sermon. Morning prayers were read by the Rev. Mr. Wiley, of St. Stephen's parish, Cecil, assisted in the lesson by the Rev. Mr. Dobbs, of Bristol, Pa. The request for consecration was read by the Rev. Mr. Pleasants, rector of the parish, who also assisted in the communion. The Rev. Mr. Jones, of Chester parish, Chestertown, read the letter of consecration. The Rev. Mr. Brown, of Pennsylvania, rector-elect of St. Paul's parish, Queen Anne county, Maryland, was also present on the occasion.—*Ib.*

The Rev. Henry Brown has received and accepted a call to the Rectorship of St. Paul's parish, Centreville, Queen Ann's county, Md.

The Rev. T. C. Pitkin having resigned the missionary station at Lawrenceburgh, Indiana, and become the rector of Christ Church, Louisville, Ky., requests that letters and papers may be addressed to him at the latter place.

The Rev. Frederick Freeman, having resigned the charge of the church at Bangor, Maine, and accepted that of the church at Augusta, Maine, requests also that letters and papers may be addressed to him at the latter place.

Diocese of Connecticut.—Confirmation.—Bishop Brownell, in his late visitation through a portion of Litchfield county, has confirmed 53 persons, in the following parishes, viz: St. Michaels, Litchfield, 6; Christ Church, Watertown, 3; Bethlem, 3; Woodbury, 2; Roxbury, 3; Bridgewater, 6; Brookfield, 6; New Preston, 4; St. Peters, Plymouth, 18.

Ordinations.—At a special ordination, held in the church at Bethlem, by the Rt. Rev. Bp. Brownell, on the 13th of October, the Rev. Isaac H. Tuttle was admitted to the holy order of the priesthood. And at a special ordination in St. Andrew's Church, New Preston, on the 19th instant, the Bishop admitted the Rev. George S. Gordon to the same holy order.

Consecration.—On the 21st day of October, the new church in Harwinton was duly consecrated by the Rt. Rev. Bishop Brownell.—*Chron. of the Church.*

The Rev. Stephen Douglass, the Rev. George D. Gillespie, and the Rev. Benjamin W. Stone, Deacons, having removed, with letters of dismission, from the diocese of New York to that of Western New York, and been there received, have changed accordingly their canonical residence.

MARRIED,

In Zion Church, East Bloomfield, on the 20th of Oct., by the Rev. Burton H. Hickox, of Sandusky City, Ohio, the Rev. Wm. W. Hickox, minister of the parish, to Susan Boyle Whittlesey, daughter of the late Rev. John B. Whittlesey.

DIED,

At Hudson, on Sunday evening, October 18th, Mary Jane Mellen, only daughter of the late lamented James Mellen.

In this city, on the 23d inst, Mr. Samuel H. Deverell, aged 46 years, formerly of Boston, Massachusetts.

In Calcutta, on the 30th of May, Mr. Horatio Lock, merchant, of Boston, son of Mr. Ephraim Lock, late of this city.

OBITUARY.

Departed this transitory life, on the 9th Oct., ult., Mary Adelaide, wife of William E. Sewall, Esq., and daughter of the late Charles Humbert, of this city, in the 23d year of her age.

It has seldom fallen to our lot to announce the death of an individual in private life of more intrinsic excellence, or whose departure was more unaffectedly lamented, than the subject of this brief notice. She was young, lovely, amiable—the cherished idol of hearts now almost overwhelmed with anguish. We may not, in the brief limits of such a notice as the present, portray her character, or give utterance to all the feelings of our hearts. Affection would prompt us to say much, of which truth itself would approve; and it affords melancholy pleasure to linger, in fond recollection, upon scenes and incidents which crowd now upon the mind, as the gay creatures of some remembered and delicious dream; but we forbear. The recollection may be attended with sadness; but we prefer the pang of such recollections to the composure which is purchased by forgetfulness.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night;
They hide themselves in heaven's own light."

New York, Oct., 1840. Delta.

CALENDAR.

NOVEMBER.

8. Twenty First Sunday after Trinity.
15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. }
18. } Ember Days.
19. }
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. Christmas Day.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
23. The Holy Innocents.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benj. 7 Third Avenue.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev. James, 82 Beekman.
Morris, Rev William, 76 Varick.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L,
Brittan, Rev Thomas S, 117 Nassau.
Carter, Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Page, Rev. William P.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

An adjourned meeting of the Board of Managers of this society will be held at the Church of the Holy Evangelists, Vandewater street, on Monday, the 9th instant, at half past 7 o'clock, P. M.

Nov. 4, 1840. W. Mulligan, Ass't Sec.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The regular quarterly sermon will be preached on Sunday evening next, the 8th instant, by the Rev. Manton Eastburn, D. D., at the Mission Church of the Holy Evangelists, in Vandewater street.

Services to commence at 7 o'clock. The friends of missions and Episcopalians in general, are respectfully invited to attend. A collection will be taken up in aid of the station.

The Protestant Episcopal Church, (formerly St. Paul's,) in Pearl street, between Nassau and Concord streets, Brooklyn, will be re-opened for Divine Service on Sunday morning, the 15th instant, at half past 10 o'clock, and in the evening at 7 o'clock. All seats free. tf

ACKNOWLEDGMENTS.

JUBILEE COLLEGE, ILLINOIS.

The subscriber, in behalf of Bishop Chase, thankfully acknowledges the receipt of the following sums in addition to those stated in the Bishop's acknowledgment in the Churchman of the 17th ult., viz:

IN AID OF THE COLLEGE.

Rev. E. M. P. Wells, of Boston, $100; Frederick De Peyster, 100;	$200 00
J. D. Wolfe, $75; O. D. Burtis, $20; L. H. Holmes, $10; Mrs. S. J. Bebee, $10;	115 00
G. B. Rapelye, $5; W. H. Williams, $10; Jacob Ames, $5; Mrs. Barnes, by Dr. Berrian, $2 50;	22 50
St. John's Church, Stamford, by Rev, Mr. Todd,	35 00
Mr. Stark, St. Matthew's Church, Orangeburgh, S. C.,	15 00
A Lady of Petersburg, Va., by N. H. Cobb,	5 00
By Rev. J. M. Forbes, Wm. Nelson, $10; A. B. McDonald, $10; Mrs. John Ogden, and Mrs. Caroline Ogden, $3 50; Mr. Mead, $1; Mrs. Husband, $1; Mr. Burrill, $5;	30 50
By Mr. B. Loder, Thos. Hunt, $25; Thomas Crowe, $10;	35 00
Total,	$458 00

FOR THE NEW YORK PROFESSORSHIP.

By Mr. B. Loder—B. Loder, $100; G. T. Fox, $100; Robert B. Minturn, $100;	$300 00
John P. Stagg, $50; David Hadden, $50; Joseph Sands, $50;	150 00
Wm. H. Aspinwall,	50 00
Total,	$500 00
From B. H Field, for Bishop's personal expenses,	$50 00

New York, Nov. 4, 1840. James F. De Peyster.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

From a lady formerly of Christ ch, Ballston Spa, by Rev D Babcock, rector, $5; remitted by Rev Jos R Walker, rector, from the ladies of St Helena ch, Beaufort, S C, for Greek mission, $125; by the hands of the Rev Mr Waylen, from a lady of Philadelphia, for Texas, $2; remitted by Thos Robins, Esq. agent Philadelphia, from the missionary association of Bangor ch, Churchtown, Lancaster co, for African mission, per M A Sheaff, Esq, $45; from a member of the ch of the Epiphany, Philadelphia, for China mission, per Rev Dr Tyng, $25; from the Sunday school of St John's ch, Bellefonte, Pa, $5; from a member of same ch, for Africa, $5—$10; from Sunday school of Emanuel ch, Kensington, Philadelphia co, for education of Christian Wittberger and John Gordon Maxwell, at Cape Palmas, $40; from a Sunday school in the country, $1 37, and from a lady, $1—$2 37; from female Sunday school of Gloria Dei ch, Philadelphia, for African mission, per Rev J C Clay, $10; from Wickliff Parish, Va, per Rev Mr Shiras, one half $10—$142 37. Total, $274 37.

G. T. Fox, Jr., Acting Treasurer.
Nov 4, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz:

From the Rev W H Walter, rector of St George's ch, Schenectady, in the diocese of New York, and an alumni of the Seminary, a collection in that ch, $11. Contributed by the Sunday scholars of the same ch, $9. From the Rev Wm Powell, D D, rector of St Peter's ch, Westchester, in the diocese of New York, a collection in that ch, $21 14. From the Rev Wm Creighton, D D, rector of Zion ch, Greenburgh, in the diocese of New York, a collection there, $15 50. From Wm S Philpot, Esq, treasurer of the diocese of Western New York, the following contributions by churches in that diocese, viz: Grace ch, Rochester, $2. Grace ch, Lockport, $5. Trinity ch, Utica, $168 11. Trinity ch, Geneva, $10. St Paul's ch, Syracuse, $15 25. Zion ch, Greene, $3.

Wm. H. Harison, Treasurer.
New York, Nov 2, 1840.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donatio:

From Christ ch, Poughkeepsie, by the Rev Dr Reed, rector, $14.

John W. Mitchell,
Treasurer of General P. E. S. S. U.
New York, Nov 4, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sum, viz.

From Grace ch, New York, Rev Dr Taylor, collection for Missionary Fund, $270.

C. N. S. Rowland, Treas.,
Nov 4, 1840. 55 Water st

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collection St John's ch, Exeter, Otsego co, Rev John Hughes, $3. From Bible, Prayer Book and Tract Society of Theological Seminary, $20. From Wm A Duncan, annual, $2. Annual subscribers, $4. Total, $29.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
Thomas C. Butler, Agent.

☞ An edition of seven or eight thousand prayer books is needed for distribution. The aid of the friends of the society is respectfully solicited to accomplish the object.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum—

Bible, Prayer Book, and Tract Society of Theological Seminary, $20. Wm A Duncan, annual, $1. Annual subscribers, 2. Total, $25.

Donations and Subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

CITY MISSION.

The missionary at large, Rev Benjamin Evans, being the public officer of the Church for the distribution of charity to the poor and the sick in this city, takes this method of respectfully suggesting to the wealthy members of the Church, that any donations of money or articles of clothing will be at this time of great use and comfort to the destitute of his charge. He gratefully acknowledges the receipt of $12 50, from the Church of the Annunciation. Any articles of clothing, &c., will be thankfully received, if left at any of the following places: The Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co., 152 Broadway; or at the residence of the missionary, No 7 Third Avenue.

UNION DEPOSITORY,
28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Nov. 5, from the following individuals, viz.

J A Loomis, Syracuse, with remit; D Brunner, Baltimore; Rev John Reed, D D, Poughkeepsie.

Packages have been forwarded from the Depository during the fortnight ending Nov. 5, as follows:

To Rev P T Babbitt, care of Sprague & Skinner, Hudson, per steamer Westchester; to R S H George, per Union Transportation Line; Henry Barclay, Ulster, per steamboat R L Stevens.

A YOUNG LADY, competent to teach English, Music, Drawing, and Painting, wishes a situation as governess in a private family.

For particulars and reference, apply to the Rev. A. Smedes, 168 Duane street. Nov 7—4t

YEAR OF THE CHURCH.

THE Year of the Church, hymns, and devotional verse, for the Sundays and Holy days of the Ecclesiastical Year, with brief explanations of their design and origin. By the Rev. C. M. Butler, 1 vol. 12mo.—Price 50 cents.

Nov 7. SWORDS, STANFORD & CO.

DR. JARVIS' SERMON.

THE Long Home of Man, a Sermon, by the Rev. Samuel F. Jarvis, D. D.—Price 10 cents.

For sale by
Nov 7. SWORDS, STANFORD & CO.

Important to Episcopal Churches:

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,

BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,

HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muencher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured bass, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms, and Hymns of our books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says: "One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass."—*Chronicle of the Church, New Haven, Conn.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in New York, at the bookstores of Swords, Stanford & Co., F. I. Huntington & Co., Collins, Keese & Co., Gould, Newman & Saxton, and Charles Henry, No. 124 Fulton street; in Philadelphia, at H. Hooker's bookstore, and Thomas Cowperthwait & Co's.; in New Haven, at S. Babcock's; in Hartford, at Spaldin & Storrs, and Belknap & Hamersley's; and in Boston, at James B. Dow's.

Nov 7—4t

SWORDS' ALMANAC.

RETURNS of lists of the Clergy, and other information for this publication, which have not yet been transmitted, are earnestly requested by the earliest mails. SWORDS, STANFORD & CO.

Oct. 31, 1840.

BP. M'ILVAINE ON THE OXFORD DIVINITY.

JUST PUBLISHED AND FOR SALE BY

GOULD, NEWMAN & SAXTON,

91 *Nassau street, corner of Fulton.*

OXFORD DIVINITY compared with that of the Romish and Anglican Churches; with a special view to the Illustration of the Doctrine of Justification by Frith, as it was made of primary importance by the reformers; and as it lies at the foundation of all scriptural views of the Gospel of our Lord Jesus Christ.—By the Rt Rev. Charles P. M'Ilvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio—1 vol. 8vo. Oct. 31, 1840.

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 Thomas C. Butler, Agent.

PORTRAIT OF BISHOP WHITE.

A COPY of the splendid engraved portrait of Bishop White, executed by one of the first artists in Europe, is now to be seen at the store of the subscribers, with whom, also, the subscription book has been left. Price of Proofs $12, Prints $8.

SWORDS, STANFORD & CO.
Oct. 31, 1840.

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

Terms—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 par annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER, Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,	D. Henderson,
	John Dows,
	Oliver S. Strong,
D. S. Gregory,	H. Southmayd,
Thomas Alexander,	T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth,

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. Maverick, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. Rogers, teacher of Vocal and Instrumental Music.

Mr. —— Feber, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,		$142 00
" Drawing and Painting, per term,		5 00
" French,	do	5 00
" Music,	do	10 00
" Use of Piano, one hour a day,		1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 3—6t

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

NEW BOOKS.

DISCOURSES on the Catechism of the Protestant Episcopal Church, by the Rev. Dr. Henshaw, $2 50. Christ to Return, a series of lectures by the Rev. G. E. Hare, with an Introductory Essay, by Bishop Ives, 50 cents.

Caswell's America and the American Church, $2 50. Preparing for the press, The Clergyman's Companion, to be re-arranged and comprised in a portable volume, by the Rt. Rev. Bishop Ives.

SWORDS, STANFORD & CO.
Oct 24

THEOLOGY FOR THE PEOPLE.

A SERIES of Discourses on the Catechism of the Protestant Episcopal Church; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore,—just published, and for sale by

Oct. 3—tf Charles Henry.

FABER ON ROMANISM.

THE Difficulties of Romanism, by George Stanly Faber, B. D., author of the "Difficulties of Infidelity," "Doctrine of Election," &c. A new edition, with an Introductory Essay, by Rev. John Coleman, Philadelphia. Just published and for sale by

Charles Henry,
Sept 26 124 Fulton-street.

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*

Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, Presi[illegible]
Samuel Gordon, Sec'y. April, 1[illegible]

POETRY.

For the Churchman.

SUNDAY EVENING.

"When eve is purpling cliff and cave,
Thoughts of the heart, how soft ye flow!
* * * * * * *
Then all, by chance or fate removed,
Like spirits crowd upon the eye;
The few we liked—the one we loved;
And the whole heart is memory." *Croly.*

My God, another day of thine
Is added to the many given!
Oh, has my spirit graved a line,[*]
Its angel may record in heaven?

Ah, no! but for redeeming love,
Sad, sad the page of life I'm turning,
With sorrowing thoughts unknown above,
I linger o'er the wo I'm learning.

But touch my spirit, Saviour! give
Thy grace to cheer life's darken'd pages;
And bid my heart's crushed tendrils live,
Entwined around the Rock of ages.

When Memory, like the ark's lone bird,
Sweeps o'er the past, and asks its cherish'd,
And only wins a look—a word—
A few bright leaves that have not perish'd!—

Oh, if the wearied spirit bring
To thee its hope—to thee its sorrow,
Wilt thou not smooth its ruffled wing,
And guard it for a brighter morrow?[†]

Till o'er this wilderness of care
The waste of feelings wronged and slighted,
Shall fall the holy dew of prayer,
And lift from earth—what earth has blighted.

In happier days—in sadder hours—
Such trusting thoughts to thee have risen;
Thoughts that have sprung life's desert flowers!
Unseen by all—yet watched by heaven.

S. W. C.

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[*] Pythagoras enforced upon his disciples—that each day should have its *line*—something to designate their intellectual advancement; and we, under the influence of a purer creed, may yet apply the same moral to its philosophy.

[†] Genesis viii. 9-11.

RELIGION.

By the Rev. W. H. Bathurst, M. A., Rector of Barwich-in-Elmet, Yorkshire.

What is religion? not an empty name—
Sound without sense—a torch without a flame:
It is the principle of life divine,
That makes the heart rejoice, the actions shine;
That gives high motives to the earthly soul,
And brings it under God's supreme control.
It is a union with the Power above,
Whose ways are holy, and whose name is love;
The stirring of his Spirit in the heart,
That bids the will submit, and sin depart;
Lights the soul's darkness, heals its festering sores,
And the lost image of its God restores;
Imparts the power to love, the wish to pray,
And bids it wing to heaven its joyous way.
Such is the bliss that God designs for us;
And have we learnt to love and please him thus?
Does his renewing Spirit dwell within,
The friend to virtue, and the foe to sin?
Have we submitted to his holy will,
Or is the world our friend and idol still?
Great God! resolve our doubts, our souls possess,
And make us thine in truth and righteousness;
Teach us in Jesus' name to seek thy throne,
And may his blood for all our sins atone;
May we in him be wholly formed anew,
And with fresh zeal our heavenward course pursue.
Saved by his power, and quickened by his grace,
May we be fitted to behold thy face,
And find that true religion can bestow
The only sure relief for every wo;
That it provides unfailing comfort here,
And deathless glory in a brighter sphere.

THE ERRORS WHICH TEMPT MEN TO LEAVE THE CHURCH, AND MAKE THEM EASY WHEN THEY ARE SEPARATED FROM IT.

The means of grace and the promises of God being with his Church, they who would be made partakers of them must apply to the Church: and who would not? Who would not willingly flee from Sodom on fire, to take refuge in Zoar? When the storm is abroad, the beasts have sense to fly to a place of shelter; and as the wrath of God is denounced against this world, men must be enemies to themselves, if they refuse to be delivered in the way which God hath appointed. But we know nothing of this world, if we think that all men are friends to their own spiritual interest. Many will rather have recourse to their own imaginations: and when pride hath got possession of them, they are above being directed.

The example of Naaman is very instructive on this part of our subject. When he was ordered to seek the cure of his leprosy, by washing seven times in Jordan, the proud Syrian refused to comply with the ceremony, because he could not see how it should have any effect. Nevertheless, when he had thought better of it, that ceremony, unaccountable and useless as it might seem to his carnal reason, cured him of his distemper. By the Church and its ordinances, every Christian is put to the same trial; whether he will submit to such things as reason cannot account for; whether he will look for an effect, to which the cause is not adequate, without the interposition of an invisible power. The children of God are still exercised by this trial. Some accept the terms proposed; they believe the promises of God, and are saved. Of the rest, some do not see how they can be saved in this manner; and others spend their lives in vanity, and never think whether they can or cannot. Men are influenced by two principles totally opposite, *sight* and *faith*: the Christian "walks by *faith* and not by *sight*;" the "disputer of this world" believes nothing but what he sees, and so is incapable of the benefits of Christianity. It does not appear to him how power can come from heaven, and be delivered down in succession by the imposition of hands: how water, which washes the body, can "wash away sins;" how bread can be made the vehicle of a spiritual life; so he lives and dies the dupe of a dead philosophy, which admits of nothing spiritual in a religion whose benefits are all of a spiritual kind.

From the nature of the Church, we see how necessary it is, that men should be taken into it out of this wicked world. We see how the promises of God are confined to the ordinances of the Church; and that there can be no assurance of salvation without them. If we reflect on these things, we cannot but consider it as an inestimable blessing, that God hath appointed such a plan and certain way of leading us through the means of grace, to the hope of glory. We may perhaps wonder why men should endeavor to deprive themselves of these benefits; and how Christian people, so called, can satisfy themselves, under a causeless departure from the great law of peace and charity. I will therefore proceed to show how they deceive themselves. There are three false principles, which, if admitted, would supersede the necessity of any Church.

The first of these is the doctrine of AN ABSOLUTE UNCONDITIONAL ELECTION TO SALVATION. For if God, by a mere act of his sovereign will, and according to an irreversible decree, elects men to eternal salvation, without regard to conditions and circumstances, then no visible ordinances are necessary as means of grace; they are all superseded, and we are as safe without them as with them. This doctrine is so convenient to all the irregular classes of Christian people, who have cast off the Church and its authority, that it has been much insisted upon, almost from the beginning of the Reformation, and has done infinite mischief. For he who is divided from his brethren, with this doctrine in his mind, is thereby confirmed and fortified in his errors. In vain shall we recommend the benefits of Church communion to him, who is saved in consequence of a decree made before the Church or the world had a being. God hath elected him without any regard to outward ordinances; and so the want of those ordinances can never render his election of no effect. And supposing his doctrine to be true, who can deny the consequence? But the doctrine is false. Thus much of it is true; that, according to the Scripture, man is *chosen*, or *elected out of the world*, by the free grace of God, without any respect to his own works, (of which he can have none till he is called, being in the state of an unborn infant,) and brought into God's Church, where he is in a state of salvation. But he may fall from this state, or be cast out of it by the authority which brought him into it, and forfeit all the privileges of his election; therefore the apostle gives us this warning: "Let him that thinketh he standeth, take heed lest he fall;" and St. Peter bids us "give diligence to make our calling and election sure." How can that be, if we are elected to salvation, by an irreversible decree? We need take no pains to make that *sure*, which in its nature is *irreversible*. Paul was a vessel "chosen of God;" and yet this same Paul supposes it possible for him to fall from the grace of God, and become a *castaway*. *Election*, therefore, as it is spoken of in the Scripture, hath been grossly misunderstood: for there is no such thing there as any election of individuals to final salvation, independent of the ordinances of the Church. Election is an inward and spiritual grace: but there is no such thing administered to man without some outward sign. A man might tell us that he is *ordained* to preach the Gospel: but we know this can never be without "the laying on of hands." He may tell us he is one of God's elect; and if the reality of his election were to depend upon his own report, how should we confute him, although he were guilty of all manner of wickedness? If we believe him on his own authority, we may be tempted to be as wicked as he is: and multitudes have, by this doctrine, corrupted one another, and fallen into what is called *Antinomianism*—a neglect of God's commandments, as not necessary to those who are elected independent of works and sacraments. To secure us from all such delusions, God hath affixed some outward sign or pledge to all his inward gifts, to assure us of their reality, and prevent imposture. Therefore, where there is an inward calling, there is an outward calling with it; where there is regeneration, there is the sacrament of baptism; and the Gospel knows of no regeneration without it. I might show how this doctrine of absolute election is dishonorable to God, and contrary to his most express declarations—how it encourages some to presumption, pride, and ungodly living; and how it drives others to despair and distraction, who have not brought nor can bring themselves to an assurance of their personal election to the favor of God; but my business in this place is only to remark, how convenient this doctrine is to all those who do not come to God in the ordinary way of his institutions, nor can prove themselves to be members of his Church.

A second doctrine, on the ground of which men place themselves above the Church, is that of IMMEDIATE INSPIRATION. For if men are now receiving new direction from heaven, and God speaks in them as he did in Moses, and the prophets, and the apostles; they have no need to consult either the Scriptures, or the Church; for they are independent of both, and have a higher rule. This is the reason why no impression can ever be made upon a Quaker by arguments from the Scripture. He answers, that the Scriptures (as applied by us, who do not understand them,) cannot be brought in evidence against him; because (to speak in the Quaker language) he has within himself the same spirit that gave forth the Scriptures: and the revelation which is past, must give place to that which is present. Nothing blinds the eyes of men so effectually as pride; whence he who is vain enough to believe that he is under the direction of immediate inspiration, must believe many other strange things. Such people, therefore, never fail to despise the ministry and worship of the Church, and make light of all its institutions. The apostles of Jesus Christ, foreseeing by a true revelation, that there would be false pretensions to inspiration in the Christian Church, as there were false prophets among the people of the Jews, give us warning "not to believe every spirit," (that is, not to believe all those who pretend to speak by the Spirit,) but to "try them," whether they speak by the Spirit of *truth* or the spirit of *error*. There are many good rules to direct us on this occasion; but there is one which every body can understand. The Spirit of truth is the spirit of love, and peace, and unity: the spirit of error is the spirit of hatred, and contention, and discord. The former tends to unite men into one body; the latter sets them at variance, and divides them into parties. "Beloved," saith St. John, "let us love one another; for every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God." When the great rule of charity is broken, and men lay claim to the Spirit of God while they have no title to it, then they are open to the delusions of evil spirits: and accordingly, many have uttered hideous blasphemies, under a persuasion that they were speaking by the Spirit of God. Some have proceeded so far as to personate God himself.—Certain it is, that the sect who have departed furthest from the Church and its ordinances, are the most forward in their pretensions to immediate inspiration; and even where this is pretended to in a lesser degree, a contempt for the Church and its ministry seldom or never fails to attend upon it in the same proportion.

(*To be continued.*)

From the Church Magazine.

MEMOIR OF THE VENERABLE SAMUEL WILBERFORCE, B. D., ARCHDEACON OF SURREY, RECTOR OF BRIGHSTONE, ISLE OF WIGHT, &C. &C.

The biography of Archdeacon Wilberforce may, in great measure, be gathered from a work which contains little direct mention of him—the life of his celebrated father. We there learn that he was born in 1805; though we are not told the period of the year, yet a letter of his father's to Hannah More shows that it was in the autumn. It seems that his infancy was feeble, and well might Wilberforce (than whom no man had ever a more affectionate nature) exclaim, that "these infanticles soon begin to twine their little cords round our hearts."

We see no mention of his being at a public school; probably his father regarded them with that fear which would be as well grounded as it is natural, were it not that private schools are equally dangerous, but not equally beneficial. However, Mr. Wilberforce made up for the want of a public school by sending his son to Oxford: "If you have sons who are likely to distinguish themselves," he writes, "and wish them to go into the Church, I would advise you to send them to Oxford." By the examination list for 1826, we see that Archdeacon Wilberforce distinguished himself greatly, being in the first class for mathematical and the second for classical honors. By the way, from the turn of his mind, we should have expected that his highest honors would have been classical. From his father's remark it is probable that he was brought up for holy orders, and indeed we know none of that good man's letters which please us more than those which are addressed to him, or to his brothers, while at College. On taking his degree in 1826, the Archdeacon does not seem to have remained long at Oxford, since, in 1829, we find him at a curacy somewhere in its neighborhood, and by this time we believe he was married to a daughter of the Rev. John Sargent, well known as the author of the very popular Life of Martyn. Hence, Mr. Wilberforce moved to the rectory of Brighstone, in the Isle of Wight, where he still resides. Here we have a further glimpse of him from the life of his revered father, who describes him as living in the "conscientious discharge of the duties of the most important of all professions." It is peculiarly pleasing to see what a high estimate this experienced statesmen had formed of the duties of the Christian ministry; and also to learn that the manner in which the son discharged its functions was exactly that which recommended itself to the approbation of the father.

While in this retirement, Archdeacon Wilberforce seems to have been as diligent with his pen, as in his ministerial functions. From time to time he published occasional sermons, of which the titles have escaped us; and two years ago he appeared as one of the authors of the Life of Wilberforce, a work too well known to need remark. About the same time he published, 1st, a valuable Selection from Mr. Martyn's papers, with a preface containing a very interesting notice of his late father-in-law, the lamented Mr. Sargent. 2d, Eucharistica, or Selections from the Old Divines by way of Preparation to the Holy Communion, with a Preface. 3d, A volume of sermons preached (as Select Preacher) before the University of Oxford. 4th, Agathos, or Sunday Stories for children. Slight as this work may appear, we confess that it gives us a high idea of the author's genius, which has enabled him, "communia dicere," in a manner which has been done by no one else of late years. We trust that the Archdeacon will not think it beneath him to give us something more in this strain. He has certainly, however, "meditatus grandia," for besides a history of the American Church, which is advertised, he is announced as Bampton Lecturer next year at Oxford.

Amidst these employments, he was last autumn appointed Archdeacon of Surrey by the Bishop of Winchester;—a selection which gave unmixed satisfaction to the clergy, by whom he was highly esteemed, not only for the amenity of his manner, but for his rare powers both as a preacher and a speaker. We trust that this post will only be a stage in his progress towards those higher situations in the Church for which he is so signally well fitted. The income of the archdeaconry of Surrey [about £2000 per annum] is drawn from the great tithes of various livings in Surrey, which are in consequence totally deprived of endowment. Since his appointment, the worthy Archdeacon, to his great praise, has concurred in soliciting a bill, restoring this endowment to the parishes from which it is derived, and conferring on the archdeaconry a stall at Winchester, worth about £600 per annum. This we trust is the commencement of many benefits which the county of Surrey will derive from his services.

In manner and appearance, Archdeacon Wilberforce reminds us a good deal of his father, whose eloquence Sir Robert Peel, on a late occasion, declared him to inherit. His manner is graceful; his voice powerful and singularly melodious, with too little perhaps of variety; it has quite his father's sweetness, and contributes very much to the pathos, which is the great charm of his speaking. When he went last summer, for the Propagation Society, into Devonshire, the effect which he produced was most remarkable. His opinions are evidently drawn from the good old school of the Church of England, as far removed from fanaticism on the one hand as from superstition on the other. On this subject we may refer to his excellent sermons before the University. Those who have been fed only with the jejune systems of modern theology, have been at a loss where to place him: as an Oriel man, they have supposed that he must adhere to the Oxford Tracts, and yet some of his writings might be claimed by those who would arrogate to themselves the exclusive possession of *evangelical* doctrine. The truth seems to be, that he belongs to no party but that of the Church of England. Evidently of a different school from the writers of the Oxford Tracts; he yet differs still more widely from the low-Church party, because he clearly holds that our authorized formularies are not to be explained away, but to be believed. In this respect he is a sample of a large, and we trust, a growing portion of the Church. To adopt the Socinian theory respecting the sacraments, and to talk of the "strong language" of our formularies as a thing to be lamented, is in a clergyman such an obvious want of common honesty, that it cannot be a satisfactory position for a sincere mind. The low-Church party, therefore, must either in time leave the Church as some have done, or bestow such attention on the subject as to believe the doctrines of grace, which all ought to do. This we suppose is the reason why so many of the younger clergy, with an earnestness and ardor which was formerly supposed to belong to a different school, unite a reverent and believing acceptance of the doctrines of grace in the sacraments. They cannot abandon the baptismal service, because they see it to be scriptural; they cannot swallow it in Socinian unbelief.

In Archdeacon Wilberforce, therefore, we see nothing but the effect of his father's well known attachment to the Church's formularies. As long ago as when Wilberforce's book on Christianity was written, he declared himself decidedly against Calvinism; and at that time he praises Venn, for not agreeing with the so-called Gospel preachers. In the opinions of the Archdeacon we think that we have those of Mr. Venn, if his views had come more fully out; or, to take another instance, we think that Cecil would have agreed with him, if the studies of that excellent and gifted man had been directed less to Owen the puritan, and more to St. Chrysostom and St. Augustine.

CHAPEL ON THE CODRINGTON ESTATES.

"By his will, dated 1702–3, General Codrington bequeathed his two plantations in the island of Barbados, and part of the island of Barbuda, to the 'Society for the Propagation of the Christian Religion in Foreign Parts,' erected and established by his good master King William the Third, with directions that the plantation should continue entire, and 300 negroes at the least be always kept thereon, and a convenient number of professors and scholars, maintained there to practise physic and chirurgery, as well as divinity, that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies. The particulars of the Constitution are left to the Society, composed of wise and good men."

After some difficulties in obtaining possession of their right, the Society, in 1712, sent out a clergyman to Barbados, who, "besides performing the ordinary duties of missionary, was to instruct in the Christian religion the negroes and children on the plantation, and to superintend the sick and maimed negroes and servants." A college, which should be "a nursery for providing a never-failing supply of laborers to be sent forth into the harvest of God," was begun in 1714, but owing to disputes respecting the property, and debt incumbering it, the building was not finished till 1743, when it was opened as a grammar school under the direction of a master and usher, (both in holy orders,) for the gratuitous instruction of twenty children, with a view of their becoming afterwards "good and useful missionaries."

The institution was used as a grammar school only until the year 1830, when it was opened as a college. All young men, for whatever profession intended, born or resident within any of the West Indian possessions of Her Majesty, are admissible after examination. There are twelve exhibitions open for competition to candidates for holy orders. The course of study embraces Theology, the Classics, Logic, and Mathematics; and lectures are given by the medical professors in Anatomy, Chemistry, and Botany.

The average number of students is twenty; but what proves most strikingly the great importance of the college to the Society's designs, is the fact, that by the last Report, twenty-five of its students had, within nine years, been ordained, and are now engaged as clergymen. The present medical professor, Dr. Thomas, was also a pupil of Codrington College. The chapel is built of stone, and will accommodate from 250 to 300 persons. The attendance is regular and full. The children of the laborers, seventy-one in number, in a neat uniform dress, always attend.

As a proof of the grateful feelings of the negroes towards their religious instructors, it may be stated that in 1836, they presented their chaplain, the Rev. Thomas Watts, with a silver inkstand. The fund was raised from *apprenticed laborers only*, not one white person being solicited to subscribe.

During the same year, the congregation attending the Society's chapel (chiefly, if not wholly, composed of laborers, who were formerly slaves) contributed the sum of £53 currency towards purchasing a stained glass window to be put up in the chapel.

A report from Mr. King, the manager of the Trust estates, (January 22, 1840,) informs the Society that "their laborers have been steady, manageable, cheerful, and industrious. The increasing number which attends our chapel on Sundays, both for divine worship and instruction in the Sunday schools, marks a growing desire among them for moral improvement, and greater ability to fulfil the duties of their altered state in society. The population on these estates clearly show the benefit which they derived from the long care and attention of the Society to their moral and religious wants."—*Christian Remembrancer.*

JEREMY TAYLOR.

This extraordinary man was endowed to excess with all the gifts of a great writer; but, instead of balancing and correcting each other, each seems to seize upon him in turn, and hurry him away in unresisted mastery. His consummate reasoning powers are perpetually betraying him into refinements and subtleties; he is not merely a casuist in his professed book on Casuistry, his Doctor Dubitantium, but in many other parts of his works. In the Doctor he is often cool, analytical, and runs as near the wind on moral points, as a Jesuit. Pascal, with but little unfairness, might have found rich scope, even in this last of the vast tomes of casuistry, for his satire. The inexhaustible learning of Taylor is uncritical beyond his time; passages from every quarter are heaped up with indiscriminate profusion—loose, fragmentary, of all ages, of every shade of authority. His poetic imagination is not merely redundant of the richest and most various imagery, but works out every image and illustration to the most remote and fanciful analogies. His very command of language seems to involve him in intricate and endless sentences, in order that he may show his wonderful power of evolving himself with apparent ease, and of giving a kind of rhythm and harmony, a cadence sometimes sweet to lusciousness, to this long drawn succession of words and images. Even the virtues, which breathe throughout all his works, are of this exuberant character. His piety soars, at times, into mysticism; his practical earnestness becomes ascetic; even his charity—though, for our own parts, we find the excess of that virtue so rare, that perhaps we had rather err with Taylor, than be right with some sterner dogmatists—has been thought, in its strong recoil from the harshness of Calvinism, to approximate to the other extreme. But, on the whole, Taylor was of inestimable service to the religion of England; he softened the asperity and mitigated the sternness which it had assumed during the long and angry strife; he showed that a more expansive and less rigidly dogmatic tone was consistent with the most angelic piety.—*Quarterly Review, Art. Hallam's Introduction.*

ISAAC BARROW.

To the other great divine of this period, the greatest, we had almost ventured to say, of English divines, Mr. Hallam does not appear to us to have assigned quite his proper position. He has seized the main characteristics of Barrow's mind and manner, with his usual discrimination; but we should be inclined, both as to the actual merit of his writings and his influence on his age, to claim a more separate and elevated rank for this solid thinker and unrivalled master of the English language. The sermons of Barrow, with his Treatise on the Pope's Supremacy, include the whole domain of theology and of morals. There is scarcely a question which is not exhausted, and, by his inimitable copiousness of language, placed in every point of view, and examined with the most conscientious accuracy. Barrow is high above indifference or Pyrrhonism, but his commanding reason can venture to give every fair advantage to the arguments of his adversaries. He is not, indeed, so much a polemic writer as an honest, though devout, instigator of truth. With Barrow, we are not haunted with the apprehension that we are following out a partial or imperfect theory; it is all before us in its boundless range and its infinite variety; and it is not till we have received the amplest satisfaction that our assent is demanded to the inevitable conclusion. For this, indeed, and the firm, we trust, inseparable reunion of religion and the highest morality, which had been forced asunder in the reckless contests of fanaticism in all its various forms, we are more indebted to this great divine than to any other single writer. Barrow gave its character of strong sense, solidity, and completeness to English theology. To some of us he will appear, no doubt, insufferably prolix, and unnecessarily multifarious in his divisions. The well-known speech of Charles II., that *he was not a fair man—he left nothing to be said by any one who came after him*, was no doubt true; and perhaps we, being accustomed to a more rapid and effective style, may feel some of the impatience of the merry monarch; yet we think the station to be adjudged both to his intellectual powers and the influence which those powers have exercised on English literature and English thinking, must set him far apart from most of the writers, either of his own or of any other period.—*Ibid.*

THE PLATFORM OF THE MOST ANCIENT CHURCH IN CHRISTENDOM.

In all this story of Joseph's (of Arimathæa) living at Glastonbury, there is no one passage reported therein beareth better proportion to time and place than the church which he is said to erect; whose dimensions, materials, and making, are thus presented unto us. It had in length sixty foot, and twenty-six in breadth; made of rods, wattled, or interwoven. Where, at one view, we may behold the simplicity of primitive devotion, and the native fashion of British buildings in that age, and some hundred years after. For we find that Hoel Dha, king of Wales, made himself a palace of hurdle-work, called *Tyguyn*, or the "white house;" because, for distinction's sake, (to difference it from, and advance it above, other houses,) the rods whereof it was made were unbarked, having the rind stripped off; which was then counted gay and glorious; as white lined houses exceed those which are only rough cast. In this small oratory, Joseph, with his companions, watched, prayed, fasted, preached, having *high* meditations under a *low* roof, and *large* hearts betwixt *narrow* walls. If credit may be given to these authors, this Church, without competition, was senior to all Christian churches in the world. Let not, then, stately modern churches disdain to stoop with their highest steeples, reverently doing homage to this poor structure, as their first platform and precedent. And let their chequered pavements no more disdain this oratory's plain floor, than her thatched covering doth envy their leaden roofs. And although now it is meet that church-buildings, as well as private houses, partaking of the peace and prosperity of our age, should be both in their cost and cunning increased, (far be that pride and profaneness from any, to account nothing either too fair for man, or too foul for God!) yet it will not be amiss to desire, that our judgments may be so much the clearer in matters of truth, and our lives so much the purer in conversation, by how much our churches are more light, and our buildings more beautiful, than they were.—*Fuller's Church History.*

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HENRY ERBEN, No. 172 Centre-street,
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MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY.
THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
New Haven, Connecticut.
THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.
New Haven, Sept. 24, 1840.

ST. PAUL'S COLLEGE.
THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.
The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

NEW BOOKS.
DISCOURSES on the Catechism of the Protestant Episcopal Church, by the Rev. Dr. Henshaw, $2 50. Christ to Return, a series of lectures by the Rev. G. E. Hare, with an Introductory Essay, by Bishop Ives, 50 cents.
Caswell's America and the American Church, $2 50. Preparing for the press, The Clergyman's Companion, to be re-arranged and comprised in a portable volume, by the Rt. Rev. Bishop Ives.
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THEOLOGY FOR THE PEOPLE.
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